

TRAINING FOR AN EVANGELISTICALLY  
EFFECTIVE CHURCH IN NEW ENGLAND

A THESIS-PROJECT  
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STEPHEN M. MISARSKI

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To my friend, lover, encourager and wife.

Jani, you always believe in me.

Thank You.

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## PREFACE

This thesis-project is the product of thirty plus years of ministry experience. Its energy and inspiration derive from seeing churches and Christian successfully sharing their faith and leading people to salvation but also from moments of frustration as churches settle for and rely upon transfer rather than conversion growth. New England is known for its spiritually rocky soil. Many famous preachers started their ministry here and were grateful to leave. This is my mission field.

As a student at Gordon-Conwell Seminary in 1981, I had a vision of New England as I prayed with fellow classmates. I saw an old map of New England that began to catch on fire as flames began to burn through certain spots and spread. Soon the whole map was aflame. I have held that vision for New England for thirty-seven years. I still believe that God has great plans for our region. My hope is that this thesis-project can be a help to make that vision a reality.

I want to see churches of New England of various denominations and tribes, of all ethnic backgrounds united for the cause of the Gospel, revived by Spirit-filled prayer and trained up to bring in the harvest. I hope and pray that this thesis-project can be a small step toward this goal.

## ACKNOWLEDGEMENTS

As a part of the Outreach and Discipleship track, our cohort traveled to Charlotte NC, where we toured the Billy Graham Library. As I wandered through the displays, I began to realize how instrumental Billy Graham has been in my life. When I was 15 years old, a friend invited me to a film called, “A Time to Run” (1973). It was one of the first films produced by the Billy Graham Evangelistic Association. After the film, I prayed with a counselor to receive Christ as my Savior for the first time. Four years later, as a college student, I attended URBANA ’79, InterVarsity’s Student Mission Conference. At the end of the week, on December 31<sup>st</sup>, Billy Graham gave the last talk and invited students to commit to serving the Lord wherever He would lead. I accepted the call of God to fulltime ministry that night. In 1980, the Lord provided for me to spend Spring Break reaching students with the Gospel at the Fort Lauderdale Evangelism Project, started by Billy Graham in 1961. When the Billy Graham Crusade came to Hartford CT in 1982, I took my grandmother to see him and more than that, to hear the Gospel simply and clearly preached. After college, I pursued further ministry training by attending Gordon Conwell Theological Seminary, co-founded by...Billy Graham. While in seminary, my wife and I attended BGEA Salvation Counselor Training. A friend and future pastor confessed to me that he had never had the privilege of leading a person to Jesus. I accompanied him to the basement of a Baptist church in Boston that served as a Crusade Telephone Counseling Center. He became elated when he led his first caller to the Lord.



As I write these acknowledgements, the world is reflecting on the impact of Billy Graham who died February 21, 2018. I acknowledge the great impact he and his ministry has made on me, my ministry and commitment to evangelism...and to the formation of this project.

At the time, I neared the end of writing the final chapter of this thesis-project, one of my best friends emailed me to tell me that he had cancer. I called him and told him I wanted to fly to Nashville so see him so that I could lay hands on him and pray the prayer of faith for his healing. He told me to finish writing my dissertation first and then come see him. He died June 23, 2017.

I had disciples Dr. Dale P. Andrews in college. I was so proud of him. He graduated from Wesleyan, completed a Master's and earned a PhD from Louisville Seminary. He was a renowned African American scholar, distinguished professor of Homiletics and Social Justice and my friend. He was so excited that I was completing my Doctor of Ministry. His pride in me spurred me on to completion.

I want to acknowledge the encouragement and inspiration of my fellow cohort of Outreach and Discipleship 2013-2015. Great memories and our passionate conversations marked me.

I want to honor Robert "Clem" Coleman. I choose this DMin Track because of his presence. I will always remember his fiery preaching from Revelation, his constant companion and wife, Marietta and his worldwide respect as a man of God. I want to thank Dave Currie, my seminary classmate and now one of my professors, for his encouragement, advice and prayers. Thank you, Tim Beougher, my adviser, for your wise counsel and patient guidance. I will always remember you not only as a teacher of

evangelism but also a practitioner. I recall the Gospel tracts in your breast pocket, “ready to give a reason... for the hope that is in you” (1 Peter 3:15 NKJV).

I acknowledge the tremendous support of the Chinese Gospel Church of Massachusetts and especially the LifeLight congregation. You were willing to take this journey of becoming courageous witnesses with me. Thanks to Mark Sohmer, evangelist and friend, who modeled and led us to experience evangelism. I am grateful to Sean Bowen, for drawing out reflections from my congregation and to Cheryl Dion, for transcribing the recording.

Thanks to my family, for doing without me for many evenings. Sam, you were a great help at proofreading my pages. Thanks, Jon for your artistic touch. Bethany and Mariah, thanks for your encouragement. Love you, Jani for your sacrifice and constant cheering on.

Thanks to all the librarians at Grafton, Millbury, and Shrewsbury libraries who endured my last minute departures as I snuck in one more minute of writing. Thanks to the managers and workers of Panera Bread in Millbury MA, for allowing me to stay past closing to squeeze in an extra hour of work. May my presence, words, and friendship be a witness to the Gospel of Jesus Christ.

## ABSTRACT

The author, a pastor of a Chinese-based, multi-ethnic English-speaking congregation in New England, explored the problem of churches surviving on transfer growth rather than thriving on conversion growth. He asked the question: How do such churches in New England become evangelistically effective?

The author proposed a training process that addressed the seven factors (theological, spiritual, informational, emotional, tactical, logistical, and experiential) that hinder the witness of believers. One-tenth of his congregation underwent the process for a month with promising results. He concluded that a longer and wider scope process would move a congregation toward becoming evangelistically effective.

## CHAPTER ONE

### HYPOTHESIS

#### **Introduction to the Issue**

The issue I intend to address pertains to church growth. Outside of the growth of a church by childbearing, churches generally grow in two ways: Transfer Growth and Conversion Growth. Transfer growth is merely a migration of believers from one congregation to another. This may be due to job relocation, thus triggering a flux of people in or out of a region due to economic reasons. Another kind of transfer is more troubling: the transfer of believers from one congregation to another congregation within the same region. Typically, a new church plant will show significant growth in a short time while several established churches will record decreases for the same time period. Claims of conversion growth may be exaggerated when most of the growth was from believers migrating to a fresh, new, livelier assembly. Unfortunately, the net gain for the Kingdom of God in these instances is zero.

Over the past eighteen years, I have seen this sad scenario played out several times in the Central Massachusetts region. Within that time, I have pastored two average-sized (75-100 members) congregations. Within those years, I experienced great frustration as I saw believers migrate back and forth. More times than not, the flow would be from smaller congregations to larger ones. The larger churches would offer more programs, multiple time options for worship, flashier facilities, or larger youth groups. Immature, consumeristic believers would then leave the personal, intimate, stable church for the new, shinier model of Christian fellowship. The reality is that large or small,

churches in our region, including my own, have been dependent on transfer growth for survival. This is a sad commentary on a region that was deeply influenced by the First and Second Awakening and the Prayer Revival of 1857. Is this what the Lord Jesus had in mind for a Church for which he shed his precious blood and poured out his Holy Spirit? Is the scramble for a share of the existing pool of believers in a region evidence of the power of the Gospel among us? Is the Kingdom of God expanding? Are churches that are caught in this scenario, truly obeying and fulfilling the Great Commission? To all of those questions there should be a resounding, “No!”

I propose to present an alternative to the transfer growth dependency of the churches of Central New England (and for other places as well). I hope to suggest a way to develop a church that grows more by conversion than transfers. For my present church and churches of my region, I intend to answer, the question: How can we become an evangelistically effective church?

### **What is an Evangelistically Effective Church?**

Thom Rainer, one of the renowned researchers and teachers of evangelism in our day, defines an “effective evangelistic” church. I prefer the term “evangelistically effective.” Instead of employing two adjectives to describe a church, I reverse the order of the adjectives “effective” and “evangelistic” and utilize the adverbial form of the adjective “evangelistic,” thus causing “evangelistic” to directly modify “effective”. For those of us who are grammatically challenged, this means that the focus is on how effective a church is in evangelism. “Effective evangelistic” can inaccurately imply that some churches are evangelistic and others are missional or discipleship-focused or

fellowship-oriented or prayer-based or worship-centered or social justice-minded. This might unintentionally infer that some churches can get a pass on evangelism and the Great Commission. I want to be clear that the spotlight is only on evangelistic effectiveness of a church in distinction from other important facets of a church. Regardless of the order and form of the words, I mean the same as Rainer. He defines this kind of church as “a church that has at least twenty-six conversions per year and a conversion ratio (membership/annual conversion) of less than 20:1.”<sup>1</sup> He also mentions that the norm for churches in America is 85:1; that is, it takes 85 members in the pews to see one conversion per year. Only four percent (4%) of churches in America meet the standards of being an effective evangelistic church. In a book published in 1996, Rainer lists four Southern Baptist churches in New England among the 576 Southern Baptist churches that qualified. More research needs to be done among churches, specifically in New England and generally across the whole spectrum of denominations (not just Southern Baptists) that qualify as effective evangelistic churches.

Apart from a quantitative standard, evangelistically effective churches are different qualitatively. They value, think, plan, invest in, lead, preach, pray, and train in evangelism. They care about lost people and take seriously the reality of hell. They not only talk about lost souls, but they spend time, energy and money on reaching out beyond their four walls. They are not satisfied to minister to those already in the family of God and those who are attracted (transfer) from other fellowships. They know they have to “go” rather than wait for them to “come.” They are not all mega-churches. Among those that Rainer chose in a study of effective evangelistic churches, about forty percent (40%)

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<sup>1</sup> Thom Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids, MI: Zondervan, 2001), 23.

had between 100 and 299 members. Mark Mittelberg, the evangelism leader at the Willow Creek Association, describes outwardly focused, evangelistically active churches as “contagious churches.” These churches are described as “Churches that proactively partner with their members to reach increasing numbers of people who are far from God; Churches that are convinced that ‘the gates of hell shall not prevail’ against them – and act like it. We need *contagious* churches.”<sup>2</sup> They do not just use evangelism as a main bullet point in their church mission statement, but rather translate those words into intentional action; to reach more and more people for Christ. The virological images of contagions and infections are powerful ones, but for the purpose of this paper, I will use the term “evangelistically effective.”

## **Present Setting**

### **A Chinese Church**

I am the Pastor of an English-speaking congregation within an immigrant Chinese church in Central Massachusetts. I accepted the call to this position in 2012. The stated purpose of this congregation was to be a blessing to the region by reaching out to the surrounding English-speaking multi-ethnic community. LifeLight<sup>3</sup>, the name currently given to the English congregation, is one of three congregations which make up the Chinese Gospel Church of Massachusetts (CGCM). The largest congregation consists of

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<sup>2</sup> Mark Mittelberg, *Becoming a Contagious Church: Increasing Your Church's Evangelistic Temperature* (Grand Rapids, MI: Zondervan, 2007), 17.

<sup>3</sup> On September, 15, 2012, the former name of the English congregation, “Renewal” was changed to “LifeLight” and was announced at an elder board meeting. The minutes of that meeting were approved on November, 17, 2012 and are a part of the unpublished records of the Chinese Gospel Church of Massachusetts.

three hundred Mandarin-speaking members from mainland China and Taiwan. About fifty members worship in a Cantonese-speaking congregation; mostly from Hong Kong.

CGCM<sup>4</sup> was founded in 1982 to reach immigrant Chinese. Some arrived from China as Christians and many more came to faith as college students attending American universities. Throughout the years, CGCM has continued to reach college students and professionals who move to the Worcester/Boston area. The Lord God has blessed CGCM by its obedience to the Great Commission and she now consists of mostly Chinese professionals in the computer and bio-tech fields who chose to raise their families in the Metro-West Boston area. CGCM continues to train members in Evangelism Explosion in order to reach out to those who visit on Sundays or come to small groups spread throughout Metro-West.

LifeLight is comprised of one hundred attendees ranging in age from 13 years (seventh grade) to adult. Over half of the congregation is comprised of youth between the ages 13 and 18 years. The majority of the youth are American-born Chinese whose parents attend one of the other Chinese-speaking congregations. Recently, high school students from mainland China, attending local public and private schools have started to appear. There are also students whose parents attend the English congregation as well.

The fifty adults, who attend LifeLight, range in age from late twenties to sixty years of age. They represent the same educational level (Masters & Ph.D's) and careers as the Chinese congregations but exhibit a greater ethnic diversity. Aside from English-speaking Chinese, the congregation is made up of Indians, Japanese, Hispanics and Anglos (those generally of European, non-Hispanic descent). Although several attempts

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<sup>4</sup> Chinese Gospel Church of Massachusetts (CGCM), "History," accessed April 12, 2018, <http://www.cgcm.org/chinese/intro/history/>.



to gather English-speaking Chinese into a fellowship were made from the beginning, an English-speaking congregation was finally started in 2001.<sup>5</sup> Her focus was to minister to Chinese-born adults who related more closely with American culture and to Chinese-born who married non-Chinese spouses. The first pastor, called in 2004,<sup>6</sup> was an American-born Chinese man who grew up in the church but who married an Anglo woman. He served as pastor for four years. After another four years of searching, they called me, a third generation Anglo-Polish American, to become their second pastor in 2012.<sup>7</sup>

The question, now becomes: *How does this Chinese-based, multi-ethnic English-speaking congregation in Central Massachusetts become evangelistically effective?*

### Unique Opportunity

From 19 years of ministry in the region and personal experience with pastors and churches in Central Massachusetts, I would conclude that very few churches in the area would meet Rainer's definition of an "effective evangelistic church." New churches tend to emerge and grow at the detriment of other churches because they are gaining reached Christians. A 2014 Pew Research Study<sup>8</sup> gives Massachusetts the ignominious honor of being the second least evangelical state in the Union. Massachusetts boasts **nine percent** (9%) evangelicals of their population, only beating out the Mormon state of Utah whose population is **seven percent** (7%) evangelicals. This poses a significant problem but also

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<sup>5</sup> CGCM, "History."

<sup>6</sup> CGCM, "History."

<sup>7</sup> CGCM, "History."

<sup>8</sup> Pew Research Center, "Religious Landscape Study: Evangelical Protestants by State," updated 2014, accessed April 12, 2018, <http://www.pewforum.org/religious-landscape-study/religious-tradition/evangelical-protestant/>.

a unique opportunity. Instead of fighting over the small number of Christians in the pool, churches should see their region as a mission field, ripe for harvest. Churches should cooperate and collaborate in developing the best contextualized strategies and means to bring in that harvest. Hopefully, the insights found here will contribute to progress in this exciting endeavor.

### Attempts at a Solution

Before serving LifeLight, I was the pastor of a small (about one hundred members) independent contemporary Anglo church for fourteen years. New Hope Chapel (NHC) was a church plant (1986) from a traditional Congregational church that had become evangelical and had exploded with growth.<sup>9</sup> The new church was part of the doctor of ministry project of the Congregational pastor. In order to accommodate the growth in the renewed Congregational church without entering an expensive building expansion, he proposed a church plant. One hundred members volunteered to leave the established work and launch into a nearby town lacking a church with an evangelical witness. After one year, fifty percent of the members returned to the mother church. The new church called their own pastor and hoped for growth. The first shepherd (not the planting pastor) was a gifted counselor and compassionate hospital chaplain but not an evangelistically oriented pastor. His outreach consisted of welcoming the neediest people of the town. The small congregation grew weary of giving and not growing.

I was called as the second pastor of New Hope Chapel. For the first five years of my pastorate, we attracted young couples with young children. Having two children and

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<sup>9</sup> New Hope Chapel, "Our History," accessed April 12, 2018, <http://newhopechapel.net/our-history/>.

one on the way helped us connect with these young families. We began to develop them as disciples through small groups and by starting a home school cooperative. From this group, God raised up youth leaders, an outreach ministry leaders, a financial deacon and Sunday school teachers. Based on this trajectory, the elders and I excitedly planned the next five years of growth. But God had other plans. As an Army Reserve Chaplain, I was mobilized for one year in Iraq. When I returned, things were different. My young leaders were burned out and heading out the door to a church where they could just “sit and soak.” The momentum was gone.

In the sovereignty of God, the next nine years involved many attempts at developing a church that was not running on “spiritual adrenaline” and transfer growth but rather, conversion growth. Perhaps we were discovering what Rainer’s research about the Formerly Unchurched: that relationships are not as important for the “transfer church” as they are to those coming into the church for the first time. It seemed to us that the relationships that we formed with the “transfer church” took a back seat to the new programs of the “big church.”

The newest, hottest program at the time was Rick Warren’s “Purpose Driven Life.” We decided that this would be the answer to our growth problem. Two years later, we followed that up with “The Purpose Driven Church.” These programs birthed a flurry of small groups that strengthened the church. As the main teacher, I developed a home-grown video series called “Lighthouse” that was conducted in every small group. Each group enjoyed the series but bore no new evangelistic fruit. The youth group joined with the local Youth With A Mission (YWAM) ministry to reach out with street dramas. Many young people came to faith in the area but none were incorporated into NHC. We

were excited at the turnout for an art show, where we displayed members' art and enlisted a Christian artist to paint and preach in our sanctuary. Many new people came through the doors of New Hope but none stayed. We undertook outdoor concerts in the parking lot and evangelistic films at the local junior high school. We conducted the Alpha course ([alphausa.org](http://alphausa.org)) and entertained only believers. We, then, decided to take a "felt needs" approach. We advertised Dave Ramsey's Financial Peace University ([www.daveramsey.com](http://www.daveramsey.com)) and were excited about those who traveled great distances to attend this thirteen week series on how to get out of debt. None of the new relationships that formed went beyond the term of the course. Mark Gungor's *Laugh Your Way to a Better Marriage* ([markgungor.com](http://markgungor.com)) yielded similar results.

Then, we made a startling discovery. A member of New Hope started a conversation with a local shopkeeper, whose business was adjacent to the church building. After the member mentioned that she attended New Hope, the clerk exclaimed, "I did not know anyone actually went to that church!" This triggered a campaign to make NHC known among the people of Westborough. At practically every event launched by the town of Westborough, New Hope made her presence known by serving and giving. The town began to assume that New Hope would serve hot cocoa and have children decorate Christmas cookies at every Festival of Lights. But no one walked in the door on Sunday morning as a result.

After reading Steve Sjogren's book, *Community of Kindness*, I decided that we should give servant evangelism a try. I created an approach called Project Love of Westborough (PLOW). Taking my lead from my studies of the Benedictine monastic movement of the 10<sup>th</sup> through the 12<sup>th</sup> centuries, I suggested an evangelical version of

“ora et labora” (prayer and work) or “the cross, the book and the plow.” My son designed T-shirts that said “Don’t Go to Church...Be the Church.” We canceled Sunday worship and went out to the streets to serve the people of Westborough. We raked lawns, repaired porches and moved furniture. After that event, one Catholic gentleman would periodically show up at the end of worship to thank us and to encourage us. This outreach developed into an opportunity to host Earth Day in Westborough. Volunteers would come into our fellowship hall for refreshments before going out to work in another location. Again, new people entered our church building but never came back.

Our last attempt at reaching out was based on the idea that reaching the children of Westboro would reach the parents. We remodeled our pre-Sunday school (1840), former Methodist basement, turned-fellowship hall into the most useful kid-friendly space possible. The church secretary and I sacrificed our office space to the project and moved into the kitchen as our new administrative area. We thought, “If it works, it is worth it.” A few teens and adults received training from Child Evangelism Fellowship ([www.cefonline.com](http://www.cefonline.com)) to conduct Five-Day clubs during the summer. The children reached by this would be the basis for ongoing weekly afternoon Bible clubs during the school year. Several children received Christ in the next two summers but not one family was added to our number.

We concluded that we were stabbing into the darkness. What we needed was some outside help and advice to develop a strategic plan and to stick with it. We, first, drew on the services of Dale Atlas, from John 17:23 Ministry ([john1723.org](http://john1723.org)). Dale led us through a process called Living Systems and the technique of “hexagoning” in order to

come up with a church-wide outreach strategy. This process helped shape conversations but did not change our behavior.

Next, we turned to Vision New England ([www.visionnewengland.org](http://www.visionnewengland.org)) for help. They promised a strategic plan *and* behavior modification through mentoring, in a process called Vision One. I was matched up with a veteran pastor/mentor and was required to attend a seminar once a month for 6 months. In turn, I was to present that training to the leaders on New Hope, assisted by my mentor. The third year would focus on application. I completed the first year with some transitions of mentors and then taught the principles of outreach and change to the leadership but, before we progressed to the third year, interest waned and finances weakened.

Some would suggest that prayer is the solution. I prayer walked the town of Westboro with members of the congregation every Friday at noon while others stopped their work and prayed at their places of business. I attended four day New England Pastors' Prayer Summits for nearly all the years that I served in Westborough. We hosted Concerts of Prayer monthly at NHC in conjunction with the local Baptist church and a Brazilian Baptist church. Some would say that worship evangelism is the solution. We had a season when we gathered as elders for one hour before worship and sought the presence of God on behalf of the congregation. I would say that we entered into God's presence fully many times. Those that were there were blessed.

It was not that any of these programs, processes, approaches or ministries were inadequate or incompetent in their areas of expertise. None of them seemed to be the solution that New Hope needed to become an evangelistically effective church. Part of reason for my departure was an admission that I was probably part of the problem rather

than the solution. New Hope needed someone with more energy, enthusiasm, and vision and with a different set of strengths and weaknesses. My own Attention Deficit Disorder (ADD) may have been mirrored in New Hope in the way we tried something and then moved on to another solution. I, however, am currently convinced that there is another aspect that we did not look at.

### Different Place, Same Strategy

Without reflecting on my challenges at New Hope, I launched into using the same approach at the English congregation of the Chinese Gospel Church of Massachusetts (CGCM). I employed the same actions, expecting different result. We renamed the congregation to distinguish it from another group within the church called “Renewal.” We posted a tastefully designed sign in English on the main route through town. We planned and conducted approximately six evangelistic outreaches. Our needs-approach evangelistic event took the shape of the same marriage conference we used at NHC, Laugh Your Way to a Better Marriage. We had 35 people attend the seminar from LifeLight and surrounding churches. No unchurched people attended. We considered our Easter Sunday service an evangelistic event. Invitations were designed, printed and distributed among the members who were to invite their friends. Time was set aside on the two Sundays prior to Easter to pray for unsaved family members, classmates, workmates and neighbors. We encouraged people to invite neighbors to the highest church attendance day in New England: Easter Sunday. I encouraged folks by quoting Thom Rainer’s statistics that “82% of the unchurched are at least ‘somewhat likely’ to

attend church if they are invited.”<sup>10</sup> Two new families totaling 12 new people came as a result of invitations made by...me (the pastor) and an elder. The next year, only three came as a result of invitations. We, also, planned evangelistic films during a Sunday morning in November (2013, 2014, and 2015). Young people and some adults who were regular attendees indicated new commitments to Christ. No one invited new folks to any of these events.

### Survey Says...

In May of 2015, I conducted an exploratory survey of the LifeLight congregation on the knowledge, skill, attitudes and practice regarding evangelism. The results of this survey played a major role in developing my thesis-project. I discovered that the spiritual maturity of the congregation is fairly high with 43% of members having been Christians for over twenty years. However, one third of them described their present Christian experience as “stagnant.” Out of six spiritual disciplines (worship, fellowship, prayer, evangelism, personal Bible study, and service), evangelism is the least practiced. In terms of sharing their faith, thirty-seven percent (37%) have never or infrequently speak to unbelievers about their life in Christ. Most are satisfied to define evangelism as “living out their Christian faith” before an unbeliever. More than one-quarter of those surveyed have never led anyone to the Lord. Most have had spiritual conversations with unbelievers but are not sure how they can turn the conversation to the Gospel. Fear seems to be a primary factor; especially fear of rejection. More than half have never invited anyone to church and yet eighty percent (80%) believe that the Great Commission applies

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<sup>10</sup> Thom Rainer, *The Unchurched Next Door: Understanding Faith Stages As Keys to Sharing Your Faith* (Grand Rapids, MI: Zondervan, 2003), 24.



to all believers. Although thirty to forty percent (30-40%) are not convinced someone could end up in hell for not trusting Christ, most believe Jesus is the only way to heaven and that not all people will go to heaven. Somehow their practice, for the most part, does not line up with their profession of faith.

The bottom line is that the majority indicated that tactical training is the greatest need in becoming effective witnesses for Christ. If believers at LifeLight were better equipped in personal evangelism, I believe those who feel stagnant would come alive in their spiritual condition. What is needed is a training program that goes beyond the basics and addresses the concerns and limiting factors in being an active witness.

### Reflecting Back

Although I never conducted a survey at New Hope, I did pastor them for fourteen years and know most of them very well. The core of them were disciplined in a local expression of the Jesus Movement, called Crossroads. As the West Coast had Calvary Chapel's Chuck Smith, so Central Massachusetts had Jack Gerry. Many of them went on to college, becoming active in college Christian fellowships like Campus Crusade for Christ (CRU) and two served as staff missionaries with Bill Bright. The problem seems to be that the past fervor no longer exists in the present. Life has swallowed up their evangelistic zeal and they have not determined how to befriend unbelievers in their present lifestyle. All of their spiritual energy has been expended on keeping the church "machinery" running smoothly. Either they no longer know any unbelievers or they do not have an effective approach on how to reach them for Jesus. In comparison to LifeLight, the core members of NHC are more mature and have had more evangelism

training. Yet the best creative evangelistic strategies in the world would be ineffective because very few are practicing relational and intentional personal evangelism.

### A New Chance

LifeLight has become for me another chance to take what I have learned about evangelism and apply it in a new context. The obvious difference between New Hope and LifeLight is their ethnic makeup and association. Towards the end of my time at New Hope, we were attracting transfer churchers from Ghana and India. This reflects the demographics of the general area. LifeLight, however, meets in location and by association as a part of a specific ethnic group: Chinese. Unless one has a connection with Chinese culture by blood, marriage, friendship, ministry, business or interest, a person will not likely visit our congregation. This presents a unique challenge. A non-Chinese Christian who moves her family into the area will not likely search the internet for a congregation like LifeLight, let alone drive by and decide to visit. LifeLight will not make the hit list of evangelical churches to visit before a Christian family decides on a church home, no matter how powerful the preaching or awe-inspiring the worship or life-giving the fellowship. However, as a thesis-project, this Chinese-based, multi-ethnic church presents a unique opportunity. LifeLight is isolated from transfer growth. One could say that LifeLight is virtually free from the confounding variable of transfer growth in influencing the dependent variable of church growth. If this congregation is going to grow it must be through conversion growth.

Modern cross-cultural evangelism theory indicates that Christians more easily reach people who are more like them. Ralph Winter's E-scale<sup>11</sup> describes E-1 evangelism as reaching non-Christians within the same culture. E-2 and E-3 describe evangelism to those in different cultures. E-1 evangelism is the easiest to achieve. When a congregation is made up of a wide variety of cultures, it becomes very difficult to devise a single overarching strategy for congregational outreach. This is the dilemma of LifeLight. Events tend to focus on a monolithic grouping of people e.g. music lovers, scientists, artist, environmentalists, etc. It is much more profitable for LifeLight to allow the individual relationships of members to drive an outreach event than to design an event that attracts a wide, diverse, multi-ethnic audience. Whenever members reach out, they are likely to reach out to people of similar ethnic background and interest. This also means that LifeLight will continue to maintain its multi-ethnic character.

### **Thesis...Finally**

Based on the above reflections, experiences and preliminary survey research in the present context, I believe that a strategic approach alone will not suffice in moving LifeLight, a Chinese-based, multi-ethnic, English-speaking New England congregation toward becoming evangelistically effective. Without an intentional, inspired, revived,

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<sup>11</sup> Ralph Winter and Bruce A. Koch, "Finishing the Task: The Unreached Peoples Challenge," *International Journal of Frontier Missions* 19, no. 4 (Winter, 2002), accessed April 12, 2018, [http://www.ijfm.org/PDFs\\_IJFM/19\\_4\\_PDFs/winter\\_koch\\_task.pdf](http://www.ijfm.org/PDFs_IJFM/19_4_PDFs/winter_koch_task.pdf). Ralph Winter, the strategist of the World Christian Movement and founder of the US Center for World Missions devised a scale called the E-scale. E-0 describes Christians in the same church reaching other Christians in what he calls renewal. What Ralph Winter did not foresee is Christians reaching Christians in the same church but with different cultures! This might be called E-0.5! E-1 is evangelism to non-Christians of the same culture as the believer. E-2 is evangelism of non-Christians in a similar but different culture as the witness, e.g. Chinese to Korean or American to Canadian. E-3 is evangelism of non-Christians by a believer from a completely different culture.

disciplined, accountable, and skilled personal witness of individual members, all attempts to develop a fruitful congregationally-based outreach strategy will fail. A grassroots, comprehensive total-force, training process that addresses the factors that motivate and/or hinder personal witness individuals is needed. The above research reveals that any effective training should cover at least seven factors: theological, spiritual, informational, emotional, tactical, logistical, and experiential. Most evangelism curricula focus in on two or three areas. But, in order for members of LifeLight to become faithful and fruitful witnesses, all of these must be targeted. By developing a comprehensive training curriculum that addresses each of these factors, I predict that the overall evangelistic effectiveness of LifeLight will increase.

### **The Process**

I propose to develop a personal evangelism training curriculum that aims at all seven of these factors that impact and hinder the effective witness of LifeLight members. A willing group of participants from the LifeLight congregation will commit to be trained. I will survey through a pre-test their current knowledge, attitudes and practices of evangelism. They will undergo the training using the curriculum. After a month, I will again test them through a post test and focus group to evaluate whether the training was helpful in improving their overall effectiveness in sharing their faith. My hypothesis will be proven by whether their overall witness has increased qualitatively as well as quantitatively.

## **The Assumptions**

I assume that Christians in general, and those who attend LifeLight, want to see their congregation grow. I was shocked when I encountered a faithful member of my previous church, who stated that she so enjoyed the closeness, comfort and intimacy of the existing fellowship that she did not want to lose that by more people joining. Even for her, I assume that her comment was an overstatement. I assume that most believers not only want a place to belong but also want others to find that place too; that there is room for numerical growth. When they pray “thy Kingdom come and thy will be done,” they believe that Father wants more children in his family. I assume that they believe the Great Commission applies to them and that they want to obey God’s call to proclaim the Gospel to every creature. I assume that they want to be a witness in their Jerusalem, as well as the uttermost part of earth; to family members, friends, classmates, colleagues, neighbors and people they see in their daily routine of life. I assume they feel a sense of responsibility for the souls of those around them. I assume that they believe that God has placed LifeLight in Central Massachusetts “for such a time as this” to be blessing by bringing the Gospel to our part of the world. I assume that they believe the Scriptures are authoritative, even though my previous research suggests that some of the implications regarding judgement and the urgency may not be present. I do not assume that any, including myself, have a lifestyle that is completely consistent with our scriptural convictions. I assume that by the power of the Holy Spirit and intentional training, motivation, experience and accountability, we, at LifeLight can be the evangelistically effective church that God intends us to be.

## **The Parameters**

The subjects of my thesis-project will be college-age through middle-aged adult Christians, of various spiritual maturity level who regularly attend LifeLight. The training will take place within a one month period where the subjects will be trained through readings, lecture, example, practice, accountability and an evangelistic event. Due to the narrow time constraints, subjects will not be able to receive and absorb all the modules suggested in the curriculum. Ideally, the training would be over 13 weeks, meeting once a week for one hour. New habits take time to form. Following the training, subjects should be evaluated after a year, to test whether the evangelistic habits have been incorporated into the daily walk of the subjects. This is beyond the parameters of this project. The present subjects will be tested after only one month. Lasting results will have to be extrapolated from the data gathered.

## CHAPTER TWO

### A THEOLOGICAL FRAMEWORK FOR EVANGELISM

#### **Introduction**

Evangelism without proper theology can be very dangerous. It either becomes sentimentalism or judgementalism. Some denominations/tribes/movements that have, in the past been very effective in evangelism are being torn asunder because they have chosen one over the other. “Theology divorced from the fervor of evangelism is superficial and faulty.”<sup>1</sup> One particular movement, known for its evangelistic fervor, is being split, today, because certain churches within the movement have chosen to closely identify with the culture, based on their compassion and commitment to evangelism. They have made a conscious decision to pull up anchor from orthodox theology in order to float closer to the world. At what price and with what quality of Gospel and understanding of God have they made this move? Theology matters.

But People matter as well. Some Christian movements may be so committed to guarding their theology that they exclude certain slices of humanity in their outreach, if they have any outreach at all. Their stringent theology not only impedes their evangelistic impulse but it also prevents them from cooperating with other evangelistically-oriented churches and movements.

In the author’s past, he witnessed the amazing way three Christian organizations (two churches and a parachurch organization) that differed on secondary theological

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<sup>1</sup> Lewis A. Drummond, *Reaching Generation Next: Effective Evangelism in Today’s Culture* (Grand Rapids, MI: Baker, 2002), 99.

issues were able to work together because they valued people and the primacy of the Gospel to reach them.

An independent charismatic church had a vision to plant an inner city church by first reaching the children. However, this church lacked evangelistically trained workers to bring in the harvest. A youth pastor of a mainline evangelical church (the author) offered his youth group students as a willing and inspired workforce. However, they were not trained to evangelize children in the inner city. An anti-charismatic parachurch organization that conducts evangelistic backyard Bible clubs offered training for teens to become summer missionaries to children. Even though one of the youth came from a charismatic background, the director of the parachurch organization accepted all of the willing students by waiving the requirement to denounce the “modern tongues movement.” He did this because he understood that this mainline church held to an orthodox Gospel message. So the youth of the mainline evangelical church, trained by the anti-charismatic evangelistic parachurch organization were deployed into the inner city to reach children on behalf of the independent charismatic church. Majoring in primary theology and setting aside secondary theology, these three Christian entities were able to make a significant impact on a city for the Gospel’s sake.



## Bible (Prolegomena)

If there is one thing that the history of the Church should teach us... it is the importance of a theology of evangelism derived from *scripture*.

—Billy Graham, *Just As I Am*

God reveals himself through his creation. The Psalmist says “The heavens declare the glory of God” (Ps 19:1-4).<sup>2</sup> Without the use of written or spoken language, information about God is dispersed throughout the earth. There is not a people in all the world that has not been able to detect something about its Creator. From the laws of physics to the diversity of flora and fauna to the conscience of human beings, God has left his fingerprints on all that he has made. His immensity and infinitude are seen in the vastness of space; his creativity and beauty in a plethora of orchid species; his power and potency in a thunderstorm; his wisdom and intricacy in a bacterial flagellum; his order and unity in an Amazonian ecosystem. “God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made” (Rom 1:20). Human beings, especially, and the cultures they have created shed evidence of their Creator. The impulses to create art and to worship something beyond themselves uniquely mirror their Creator. In his book, *Eternity in their Hearts*, Richardson recounts “redemptive analogies” embedded within every culture that reveal a personal supreme being.<sup>3</sup>

As ubiquitous as the evidence presents on all levels, there is a limit to the enlightenment derived from creation. There is enough to send men and women searching,

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<sup>2</sup> All Scripture quotations are taken from the *The Holy Bible, New International Version*, (Grand Rapids: Zondervan Publishing House, 2011) unless otherwise noted.

<sup>3</sup> Don Richardson, *Eternity in their Hearts* (Minneapolis, MN: Bethany House Publishers, 2006). Richardson recounts “redemptive analogies” embedded within every culture that reveal a personal supreme being.

seeking and asking the ultimate questions. And every human soul is responsible to respond to that light. They are without excuse (Rom 1:20). The Apostle Paul preached that “from one man he [God] made all the nations... that they would seek him and perhaps reach out for him and find him” (Acts 17:26). But more revelation is needed for salvation.

Through the Scriptures, the Old and New Testament, the Word of God, God has revealed more. He has not answered every question or unveiled every mystery but he has provided in word-form all that is needed “unto salvation” (Rom 1:16, 2 Tim 3:15). “His divine power has given us everything we need for a godly life through our knowledge of him” (2 Pet 1:3). Peter continues to declare that what was revealed through the Old Testament prophets as “they were carried along by the Holy Spirit” has been made clearer through the revelation of God’s Son to his apostles (2 Pet 1:19-21). Although the transmission came through imperfect humans, “All Scripture is God-breathed” and is therefore without error, at least, in as far as providing the data necessary for any human soul to respond to the Gospel (2 Tim 3:16). In the Word of God, there is an accurate picture of who God is and what he desires, what humankind is and what she has done, who Jesus is and what he has achieved, and how salvation is obtained. One of the earliest documents of the New Testament affirms: “For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures” (1 Cor 15:3).

Billy Graham, the greatest evangelist of the 20<sup>th</sup> century, built his ministry on the authority of the Word of God. One can hardly imagine the preaching of Billy Graham without hearing him say, “The Bible says...” As a student at Florida Bible Institute, Graham built a solid foundation: “I came to believe with all my heart in the full

inspiration of the Bible.”<sup>4</sup> But his strong conviction in the Bible did not come without testing. Within the first five years of his preaching ministry, he was challenged by one of his friends and preaching partners. Charles Templeton, a fellow evangelist had started off with Billy, but soon decided to attend Princeton Seminary. Princeton, by that time had already abandoned the theological position of the inerrancy of Scripture, triggering the resignation of New Testament professor, J. Gresham Machen, founder of Westminster Theological Seminary. Because of the close relationship between Billy and Charles, doubts about the Bible originating from Templeton’s seminary studies also affected Graham. “Could the Bible be trusted completely?” he began to ask himself. Wisely, he took his questions to a mature Christian mentor, Henrietta Mears at a retreat center called Forest Home. He struggled between the reasoning of Mears and Templeton. Finally, under the moonlight, Billy took a walk. “Dropping to my knees there in the woods, I opened the Bible at random on a tree stump in front of me....it was an altar where I could stutter into prayer... ‘Oh God! There are many things in this book I do not understand. There are many problems with it for which I have no solution....Father, I am going to accept this as Thy Word – by faith! I am going to allow faith to go beyond my intellectual questions and doubts, and I will believe this is your inspired Word.’”<sup>5</sup> And the rest is history.

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<sup>4</sup> Billy Graham, *Just As I Am: The Autobiography of Billy Graham* (New York, NY: Harper, 1997), 46.

<sup>5</sup> Graham, *Just As I Am*, 139.

## Conclusion

So the whole Bible is a personal love letter written by the God of the Universe to every human being for the purpose of drawing them into a saving relationship with him. Scripture adequately describes the true and living God, characterizes the lost state of humanity, displays the person of Christ, chronicles the work of Christ, explicates the process of Salvation, demystifies the operation of the Holy Spirit, exemplifies the role of the Church and stresses the Urgency of the Message. The rest of this chapter elucidates these theological concepts in more detail from the Scriptures.

## God

For from him and through him and for him are all things. To him be the glory forever! Amen.

—Romans 11:36

Holy Scripture demands an evangelism which is of God, through God and unto God.

—R. B. Kuiper, *God-Centered Evangelism*

## The Importance of an Accurate View of God

One of the most popular Gospel presentations, called the Four Spiritual Laws begins with “God loves you and has a wonderful plan for your life.” To a generation who still held a fear of God in their hearts, this God of love was good news. To a “me-centered generation,” this can be a dangerous distortion of the Gospel. As Metzger points out: “Our Gospel needs to stress a God of holiness, not just a God who exists to give us good times and pleasant feelings.”<sup>6</sup>

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<sup>6</sup> Will Metzger, *Tell the Truth: The Whole Gospel to the Whole Person by Whole People* (Downers Grove, IL: InterVarsity Press, 2002), 94.

This points out that a proper view of God is absolutely essential for an accurate Gospel. Scripture reveals more about God than merely a God of love. A faulty view of God will most certainly result in a faulty Gospel. Unbelievers, who respond to a distorted message will later claim a “bait and switch” when the cost of discipleship is added. They will become disillusioned when God does not come through on that “wonderful plan” on which they were sold. Their lives may remain unchanged and God and his Gospel dishonored. The fruit of a faulty Gospel could also be a crop of self-centered Christians. Their response to the declining morals of our society and even imminent outright persecution will be to pray for the “rapture” rather than dig in and become fired up evangelists in the midst of decadence. As Metzger rightly points out, every Gospel presentation should be evaluated especially on the accuracy of the God it portrays. “May God help us not to contradict the character of God in our witnessing. May the God to whom we witness be consistent with the God we worship.”<sup>7</sup>

### The God of the Gospel

“Jesus went into Galilee, proclaiming the gospel of God” (Mark 1:14, ESV). While Matthew calls it the Gospel of the Kingdom (Matt 4:23; 9:35; 24:14), Mark simply calls it, “the Gospel of God.” So who is this God to whom the Gospel belongs and from whom the Gospel derives and about whom the Gospel tells? Gone are the days where unbelievers in America have a basic understanding of the Judeo-Christian God. In our increasing pluralistic and secular culture, previous assumption must be scrapped. Any

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<sup>7</sup> Metzger, *Tell the Truth*, 94.

effective presentation of the Gospel must begin with presuming a blank slate at best and at worst, a much distorted view of God.

### What is God?

Q: What is God?

A: God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

—*The Shorter Catechism of the Westminster Confession (1647)*

God is Spirit but he is also a Person. In our post-Star Wars era, some may surmise that God is a mere Force. People can use the Force or even be controlled by the Force but it is impossible to have a relationship with a Force. At the core of the Gospel is the good news that the God of the Universe is a Person who longs to have a relationship with human beings!

### Roles and Qualities

Persons can be outlined in two basic ways: Roles and Qualities. A Person can be described simultaneously as a father and carpenter and mayor or as a person who possesses a list of qualities e.g. loving, creative, powerful and wise. Theologians tend to use the latter; they refer to the “attributes of God”. Since the goal of evangelism is seeing people enter into a personal relationship with God, it seems appropriate to define God in terms of his roles or identities. This section will concern itself with those roles that are essential in developing a complete Gospel and an accurate understanding of the process of evangelism. Along the way, the qualities that correspond with each role will be included.

## Roles

### Creator

J. I. Packer in his important work, *Knowing God*, starts with five basic truths about God but skips over God as Creator.<sup>8</sup> This is illustrative of contemporary culture's assumed knowledge about God in 1973, when he first published his book. Today, very little knowledge can be assumed. Because the concept of God as Creator is muddled, it behooves us to start where Moses did in Genesis, when he addressed a nation of slaves, who held only a faint memory of the God of Abraham, Isaac and Jacob.

The Bible commences with the statement: "God created the heavens and the earth." (Gen 1:1). The first creation account displays God's immensity, eternity, transcendence, power and sense of beauty and concludes with humankind being made in God's image. God *spoke* into being all things visible and invisible (Col 1:16) but in the second creation account, the LORD God is shown touching his special creation. God shaped with his hands, ADAM from the dust of the ground ("ADAMAH"). And then from his lips, he breathed his breath/wind/spirit ("RUACH") into Adam's nostrils and thus made human beings - living spiritual beings. (Gen 2:7; 1 Cor 15:45). This suggests the tender immanence and intimacy of Creator God (2:7).

The implication of acknowledging God as Creator is OWNERSHIP. When a seeker admits that she has been created by God, she must then conclude that God has some claim on her life. He produced her and gave her a purpose in the universe. The product does not tell the manufacturer what its purpose is. He alone knows the intended design and purpose. In order for her to know her purpose, she must go back to the

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<sup>8</sup> J. I. Packer, *Knowing God* (Downers Grove, IL: InterVarsity Press, 1973), 15-16.

original Manufacturer and Inventor. Also, product recalls can only be issued by the Manufacturer. He holds the patent and has published an Operating Manual.<sup>9</sup> We, as his creation are accountable to our Creator. Proverbial mothers make this point very clear, “I brought you into the world, and I can take you out.” For that reason, it behooves us to give attention to our Creator.

Will Metzger tells a parable of a Japanese computer company that is losing millions of dollars because their supercomputer is down. They call to the manufacturer and soon a sloppily dressed American arrives. The CEO is furious. He expected the best and he wonders who this “bum” is. He turns out to be the inventor of the technology and he fixes it in one hour. On his way out, the inventor hands the instruction manual to the CEO and says, “I deeply care about this machine and how it is used. It will operator just fine if you take time to read and obey the instructions in this book. It was made to function by these guidelines.”<sup>10</sup> The Manufacturer of humanity knows how humans should function and he has left the instruction manual.

### **Sovereign King and Lord**

The Psalmist writes, “O LORD, our Lord, how majestic is your name” (Ps 8:1). This personal Creator, the LORD God (YHWH ELOHIM, his first and last name) whose hands formed ADAM from the dust and whose lips breathed spirit into his nostrils, is our Lord (ADONAI, his title or role), our Master, our King, and our Sovereign.<sup>11</sup> He rules

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<sup>9</sup> Metzger, *Tell the Truth*, 106.

<sup>10</sup> Metzger, *Tell the Truth*, 106.

<sup>11</sup> Metzger, *Tell the Truth*, 103-4. Metzger gives a great description of a Sovereign: “In the ancient Middle East there existed suzerains – sovereign monarchs of a land. These rulers held absolute sway over their subjects. It was a suzerain’s prerogative to initiate a treaty with his subjects. This was no bilateral



over, brings order to, commands, controls and owns all that he has created, including all human beings. He has sovereign claim and ultimate ownership of us. He demands allegiance, loyalty, obedience, service, and worship. After all, he is the one who provides and protects his subjects. In return, he deserves all the glory. “You may say to yourself, ‘My power and the strength of my hands have produced this wealth for me.’ But remember the Lord your God, for it is he who gives you the ability to produce wealth” (Deut 8:17-18a). Jesus reminds his disciples that their Father in heaven causes the sun to rise and sends rain on the just and unjust (Matt 5:45). That covers just about everyone.

As Sovereign, he is also the Law Giver. As Creator, he has established physical laws that govern the universe. As Sovereign, he has instituted moral and spiritual laws to govern all people. He is “the blessed and only Ruler, the King of kings and Lord of lords” (1 Tim 6:16). The subjects of a Sovereign are to submit to him and obey his laws. Breaking the laws of the King, will incur his wrath. Obedience to his commands and decrees will result in his blessing and prosperity. This is illustrated in the establishing the theocracy of Israel under Moses. There were consequences, blessing and curses, for the individuals and the nation, conditional on their compliance to his statutes (Lev 26, Deut 28). Through Moses, the Sovereign makes the choice clear: “This day I call the heavens and the earth as witnesses against you that I have set before you, life and death, blessings and curses. Now choose life, so that you and your children may live and that you may

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agreement negotiated between two equal parties; it was a sovereignly imposed law. He bound his subjects to himself, in effect, owning them. In return, not because he was in any way obligated to but purely out of his self-determined will, he pledged himself to protect, defend, and show mercy to his subjects. If they kept covenant with their suzerain king, all was well – they would experience blessing from his mercy. If they broke covenant, they would be liable to his righteous indignation, his terrible curse. God is our suzerain king.”

love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life” (Deut 30:19-20).

Although most people are not of Jewish descent nor do they live under the theocracy of Israel, God’s moral and spiritual laws (as opposed to the ceremonial and civil) still apply. Ray Comfort and Kirk Cameron (*The Way of the Master*, [www.livingwaters.com](http://www.livingwaters.com)) effectively use the Ten Commandments as way to demonstrate sin as disobedience to the Sovereign of the Universe. Evangelist Josh McDowell describes the Ten Commandments as the principles that protect us and provide for us. The whole of Scripture contains the principles that should govern our lives. Specifically, the Great Commandment (Matt 22:37-39, Mark 12:30-31, Luke 10:27), the Sermon on the Mount (Matt 5-7) and the Ten Commandments (Exod 20, Deut 5). Even the Rich Young Ruler (Matt 19:16-22; Mark 10:17-22; Luke 18:18-23) who apparently fulfilled the second half of the Ten Commandments was found wanting because his wealth served as his god, violating the first two commands. The violation of this command should be especially glaring for New Englanders, as well as most Americans. The Gospel is delivered to a humanity who has chosen over and over again, to break the laws of the King.

Sovereign Potentates kept royal courts in which they forbade any “unworthy” visitors. They might require one to remove their shoes or bathe or be anointed before approaching. In the story of Esther, it was unlawful for the queen to approach the king on his throne without permission (Esth 4:11). Similarly, ordinary Jews were forbidden to enter the throne room in the temple of God, known as the Holy of Holies. Only the High Priest was allowed and only once a year after he was cleansed by the blood of the Lamb

(Heb 9:7). This illustrated the concept of holiness. This was the first quality Moses encountered when God appeared in the Burning Bush. The Voice from the flames commanded him “Take off your sandals, for the place where you are standing is holy ground” (Exod 3:5).

Holiness is the quality of “God-ness” but it also has a moral component. It is often described as moral purity and cleanness. When Isaiah saw God in the Temple in a vision, the seraphs’ message was, “Holy, holy, holy is the Lord Almighty” (Isa 6:3). This moved him to confess his moral failures. The New Covenant explains further “without holiness, no one will see God” (Heb 12:14). So Jesus and later Peter emphasize that the standard for anyone to be in fellowship with God, is holiness, “Be holy, because I am holy” (1 Pet 1:16). John represents holiness as light when he says, “God is light; in him there is no darkness at all” (1 John 1:5). People cannot enter into a relationship without being purified from darkness and living in the light.

Beauty is another dimension of holiness. King David exhorts us to “worship the Lord in the splendor of his holiness” (Ps 29:2). There is a beauty and majesty and glory that royalty displays. As King of the Universe, his majesty is infinite and his beauty perfect. Ugliness shall not stand in his presence. There is a symmetry and balance and virtue that evokes pleasure and satisfaction. God possesses it and humanity does not.

## **Father**

God, as Sovereign and Creator is well documented throughout the Hebrew Scriptures, but only through Jesus was the once-obscured idea of God as Father, fully revealed. Starting with Jesus’ baptism, God revealed himself in a voice from heaven, as

the Father of Jesus (Matt 3:17; Mark 1:11; Luke 3:22). Jesus conversed with and referred to God as his Father so much that it offended the teachers of the law (John 5:18). Jesus revealed a quality of relationship that was foreign to the Judaism of his day.

Jesus modeled the kind of relationship that God desired for every person. He taught his disciples not to call anyone on earth “father” (Matt 23:9) but to pray to God saying, “Our Father...” (Matt 6:9; Luke 11:2). One of the most powerful stories that Jesus told involved a Prodigal (generous, extravagant) Father who longs to forgive his Prodigal (wasteful) Son who has squandered all that the Father had given him. Unprecedented in Middle Eastern culture, the Father runs and lavishes even more upon his repentant son.<sup>12</sup> This story (Luke 15:11-32) is a great picture to share with seekers trying to understand the Father-heart of God. God longs for each prodigal’s return despite his waywardness and when he does turn, the Father moves quickly to embrace him and pour out on him all that it means to be a Son of the Heavenly Father, even though it cost him the utmost; the death of his firstborn, only begotten Son.

Father is good. Jesus insisted that only God is good (Matt 19:17; Mark 10:18; Luke 18:19) and that he gives good gifts to his children (Luke 11:13; Matt 7:11). In fact all good gifts comes from him (Jas 1:17). From the very beginning, the Creator declared all his creation good and very good (Gen 1:4, 10, 12, 18, 21, 25, 31). And in his sovereign will, God makes all things work for the good of believers (Rom 8:28). He takes the difficult things in every life and uses them to bring about “the good” which is a life that glorifies God. Father wants the best for his God-imaged creatures. He gave his best,

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<sup>12</sup> Leighton Ford, *The Christian Persuader* (Minneapolis, MN: World Wide Publications, 1966), 81.

his only Begotten Son, so that they might receive the best gift: the right to become a Child of God (John 1:12).

The attribute of love is most clearly evidenced in the Fatherhood of God. The New Testament declares unequivocally, “God is love” (1 John 4:8). The God of the Sinai reveals his glory to Moses through the words: “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness” (Ex 34:6). Over and over the Hebrew Scriptures use this formula to describe God (Ps 86:15, 103:8, 145:8; Joel 2:32). One of the closest references to God as Father in the First Testament states “When Israel was a child, I loved him” (Hos 11:1). The Father’s main motivation for the sending of his Son to earth on a rescue mission was love. John, the Beloved disciple, declares that “God *so* loved the world he gave his one and only Son” to make eternal life available to people who believe (John 3:16). God’s love is stronger than death (Song 8:6) and endures forever (Ps 118:1). In the Second Testament, grace is the overflowing, unconditional, sacrificial love of God offered to humans in Jesus. His grace extends to all, “not wanting any to perish” (2 Peter 3:9) and is so abundant that he wants to share it with as large a family as possible. Like the Prodigal Father mentioned above, Father God waits patiently, longing for sinners to “come to their senses” so that he might envelop them in his love and celebrate their coming home. “Those who understand that God is a Loving Father find this to be a wonderfully liberating truth.”<sup>13</sup>

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<sup>13</sup>Ajith Fernando, *Sharing the Truth in Love: How to Relate to People of Other Faiths* (Grand Rapids, MI: Discovery House, 2001), 151.

## **Judge**

The roles of God would not be complete without including God as Judge. Upon the violation of the first command of God, God pronounced judgement on the Serpent and the Ground (Gen 3:14, 17). The fallen couple's sentence for breaking God's one commandment was physical and spiritual death (Gen 2:17). The Judge's sentence came in the form of banishment from the Garden and denial of access to the Tree of Life (Gen 3:14-24). This meant separation from God (spiritual death) and the possibility of physical death. Judgement continued as God decided to destroy humanity and all that mankind had touched, with a flood. But this was not the ruling of a capricious Judge but of a compassionate Creator who grieved and whose heart was filled with pain (Gen 6:6). At the sin of Sodom and Gomorrah, God was willing to withhold his wrath if ten righteous people could be found (Gen 18:32). He came to that decision because of Abraham's question: "Will not the Judge of all the earth do right?" (Gen 18:25). It is God's nature as Judge to be righteous, to punish the guilty but not sweep up into his wrath any who are righteous.

As Sovereign King of the Universe, God makes and enforces the laws; as Righteous Judge he indicts, tries and sentences those who violate his statutes. "He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he" (Deut 32:4). God is just and righteous. TZADIK in Hebrew and DIKAIOS in Greek are both translated: "just" or "righteous." He is the standard for righteousness. He "loves justice" (Ps 33:5) and "rules the world in righteousness and judges the peoples with equity" (Ps 9:8). This means that every violation of his law will be punished. "He will punish the world for its evil, the wicked for their sins" (Isa 13:11).

As the Righteous One, he also must set all things right. Any person who stands against racial, economic, or social injustices should rejoice because God will ultimately bring complete justice. The LORD “upholds the cause of the oppressed and gives food to the hungry...sets prisoners free...gives sight to the blind...lifts up those who are bowed down...watches over the foreigner and sustains the fatherless and the widow” (Ps 146:7-9). However, one must also acknowledge that this same Judge will punish all sin and unrighteousness and say with Jephthah, “Let the LORD the Judge judge” (Judg 11:27)

With regard to his justice, the New Covenant states that God, “in his forbearance...left the sins committed beforehand unpunished...to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus” (Rom 3:26). In his mercy, God delayed his justice until his wrath could be poured out on Jesus on the cross on behalf of humanity. He has made a way to save people but maintain his righteousness. For those who choose to ignore the Cross, God’s wrath on them is a logical conclusion of a Holy and Righteous God who loves justice and desires to set all things right.

Any presentation of the Gospel that emphasizes the Love of Father God at the expense of the Righteousness of the God, the Judge, diminishes the power of the Gospel. Without the wrath and justice of God, the Cross degrades into a mere demonstration of love and an example to follow (metaphorically). It is emptied of its power to rescue, redeem and justify. Those who share the Gospel must highlight that God is just and righteous and that he expresses his wrath every day (Ps 7:11). Our God “is a consuming fire” (Heb 12:29, Deut 4:24).

## **Savior-Deliverer-Conqueror-Redeemer**

God claims the title of Redeemer and Savior. Isaiah is clear: “But now, this is what the Lord says— he who created you, Jacob, he who formed you, Israel: ‘Do not fear, for I have redeemed you; I have summoned you by name; you are mine’” (Isa 43:1). Isaiah, the evangelist of the First Covenant continues: “‘I, even I, am the Lord, and apart from me there is no savior. I have revealed and saved and proclaimed—I, and not some foreign god among you. You are my witnesses,’ declares the Lord, ‘that I am God’” (Isa 43:11-12). Evangelism is witnessing to the fact that God is the only Savior. It assumes that mankind is in the condition of needing a Rescuer. We will deal with that in the section on Humanity.

The Hebrew Scriptures is replete with pictures of God as Redeemer. When God’s people wallowed in slavery in Egypt for four hundred years, they cried out (Exod 3:7). Having heard their cry, God reveals his plan to Moses, “I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment” (Exod 6:6). Redemption is the process of buying back something or someone that is now lost or in slavery. The LORD redeemed Israel by the blood of a lamb. The first born son of every household of Israelites was delivered from the angel of death. The redeemed are set free but are also obligated to the Redeemer. The claims of YHWH on the Israelites to obey the Ten Commandments are based on the fact that the LORD brought them out of slavery (Exod 20:1).

Moses’ successor, Joshua was considered by the people to be the human Conqueror for his people but he was put in his place when he met the true Conqueror: Commander of the Lord’s army (Josh 5:15). God is the one who put fear in Israel’s



enemies and defeated superior forces. As great a warrior as King David was, he put his hope in a greater Conqueror, Savior, and Deliverer (Ps 18). At the scattering of the northern kingdom of Israel, Isaiah promises that God will bring back his people who were exiled because of their sin. Over and over, through Isaiah he declares, “I, the Lord, am your Savior, your Redeemer, the Mighty One of Jacob (Isa 60:16).

The New Covenant opens by declaring a Savior, named Jesus, “because he will save his people from their sins” (Matt 1:21). Jesus is not only the Second Temple Period form of Joshua (the Great Conqueror) but it is also derived from the Hebrew word for salvation, healing and deliverance. Peter refers to Jesus as “our Lord and Savior” (2 Pet 1:11, 2:20, 3:2, 3:18). Jesus is the fulfillment of all prophetic hope for a Rescuer from not only temporal bondage and death but also eternal damnation. He is the Victor who defeated death by the resurrection (1 Cor 15:57) and the Conqueror who at the end, will ride in on a white horse to defeat nations and bring justice. His name is King of Kings and Lord of Lords (Rev 19:11-16).

### Conclusion

God is Creator who owns and establishes humanity’s purpose, Sovereign who requires obedience and holy worship, Father who loves and forgives, Judge who establishes justice and leaves no infraction unpunished, and Savior who risks his life to rescue his people. Holding these together, a facial composite of the God of the Gospel can be sketched. In the face of Christ, we have the light of the knowledge of the glory of this God (2 Cor 4:6).

## Humanity

### An Accurate View

A proper view of humankind is paramount for an effective understanding of the Gospel. The nature of humans is being attacked from multiple angles. Unborn children are considered expendable and vendible blobs of tissue. Evolutionary theory promotes the idea of humans as highly evolved “naked apes” whose urges are amoral and part of natural selection. Lately, biblical sexuality has come under siege from the LGBT movement. Through this movement, the *imago dei*, image of God, has come under question and by inference the Creator.

### Imago Dei

“In the beginning God created the heavens and the earth” (Gen 1:1). After everything he created. He declared it good. It was only after he created humankind, that he saw what he created and declared that it was very good. (Gen 1:31). Human beings are different from everything else that God created. They are God’s special creation because he created them in his own image.

The Triune God said “Let us make mankind in our image.” So in the image of God, *imago dei* every person on earth has been made. From various places in the New Testament (NT), the early Church Fathers deduced that the Godhead is a Trinity. The persons of the Trinity are described in terms of relationships, e.g. Father, Son, Holy Spirit. Reflecting the *imago dei*, humans are relational creatures. The only thing not found good in creation was the fact that ADAM was alone: “It is not good for the man to be alone” (Gen 2:18).

He was not only created for human relations, he was also made for a relationship with God. Inferred in the fact that Adam and his wife hid while the Lord God walked in the garden in the cool of the day, was the fact that they had an intimate, daily relationship with God. The cry of God, “Where are you?” is the cry of a divine-human relationship (Gen 3:9). A person will only find lasting satisfaction and fulfillment when she is rightly related to her Creator. Augustine stated, “Thou hast made us for thyself, O Lord, and our heart is restless until it finds its rest in thee.”<sup>14</sup>

The psalmist says that the heavens declare the glory of God. As God’s special creation, made in his image, humanity beyond all else is given the purpose of glorifying God. The Westminster Shorter Catechism states, “Man’s chief end is to glorify God, and to enjoy him forever.”<sup>15</sup> Through Isaiah, God describes humanity as “everyone who is called by my name, whom I created for my glory, whom I formed and made” (Isa 43:7). Mankind has been given purpose in the universe: “Whatever you do, do it all for the glory of God” (1 Cor 10:31). The failure of humans is ultimately that they “fall short of the glory of God” (Rom 3:23).

Another implication of the *imago dei* is that since God is spirit (John 4:24), people are spiritual beings. “Then the Lord God formed ADAM from the dust of the ground (ADAMAH) and breathed into his nostrils the breath (RUACH; spirit) of life, and the man became a living being” (Gen 2:7; 1 Cor 15:45). Any attempt at self-realization that does not take into account the spiritual nature of human beings will ultimately fail.

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<sup>14</sup> St. Augustine of Hippo, *The Confessions of St. Augustine*, trans. and ed. Albert C. Outler, Christian Classics Ethereal Library, accessed April 12, 2018, <https://www.ccel.org/ccel/augustine/confessions.iv.html>.

<sup>15</sup> “Westminster Shorter Catechism Question 1,” Westminster Shorter Catechism Project, last modified July 30, 2016, accessed April 12, 2018, [http://www.shortercatechism.com/resources/wsc/wsc\\_001.html](http://www.shortercatechism.com/resources/wsc/wsc_001.html).

This goes against the materialism prevalent today. Spiritualists' attempts at accessing this part of the human beings are dangerous because the human spirit is the property of the God who gave it capacity. Paul reminds us, "Even angels long to look into these things" (1 Pet 1:12).

The immortality of the human soul reflects in a limited way the fact that God is eternal (Deut 33:27). Jesus speaks of the rich man and Lazarus as continuing to exist beyond death (Luke 16:19-31). Solomon asserts "he has also set eternity in the human heart" (Eccl 3:11). This passage points to the longing for the eternal within every man and woman. Anthropologists have discovered human artifacts that show evidence of human ancestors who appealed to a higher being through art and altars. The existence of idolatry also speaks to the hunger for a relationship with a supreme being who can control circumstances. Humanity is created to worship and will worship someone or something. A major reason that most religious approaches to God are ineffective is that they fail to solve the problem of Sin.

### Lost

Moses tells of the fall of humans from harmony with their Creator in narrative form. Adam and his wife, are tempted to disobey God's one command and out of selfishness, mistrust, or pride, they chose to believe a lie and committed an act of disobedience. Paul offers a more analytical commentary. Humanity suppressed the truth by wickedness (Rom 1:18). They refused to glorify God and thank him (Rom 1:21). They chose to bow down to creatures (including himself) rather than the Creator (Rom 1:23). They traded in the truth for a lie (Rom 1:25). They did not value a relationship with their

Creator. Same-sex relations (Rom 1:26-27) is only one of a myriad of vices unleashed (Rom 1:29-31) at humanity's fall. Witnesses must make it clear that homosexuality is not the main thing that keeps people from a relationship with God. The acting out of rebellious pride and independence and self-centeredness is the common malady of all humanity. People do not need to be redeemed from same sex attraction but a rebellious heart.

People are lost. Sin has infected every part of our being. The depravity of man does not imply that the *imago dei* is erased but that the image of God is cracked and warped. Not only is the spiritual aspect of humanity affected, minds are corrupted and wills are deformed. Therapeutic moralistic deism, which is preached in some churches today says that humanity can get out of its predicament by counseling, self-discipline and a belief in a higher power. The depth to which humanity has fallen is rarely realized. There is no rope long enough to rescue us from the pit. The pit is eternal isolation and torment.

The Bible uses many pictures to portray mankind's lostness. The call of the LORD God at the point of the Fall was, "Where are you?" (Gen 3:9) This is the first moment of lostness. Jesus pointed out to the Pharisees, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners" (Mark 2:17). Humanity is spiritually blind, deaf, mute, crippled, and brain damaged (Eph 4:18)—noetic effect of sin. Leprosy has attacked humanity and all who might sense God approaching should cry out, "Unclean." Hearts are dirty, darkened, polluted and unclean. They live as "a crooked and depraved generation" (Phil 2:15). All are slaves to sin (John 8:34) and live imprisoned by their own selfish acts. Men and women are poor in spirit

(Matt 5:3) but will not admit it. They are starving for spiritual food and dying of thirst for spiritual drink. All of humanity lives in exile; a stranger, “separate from Christ, excluded ...and foreigners...without hope and without God in the world (Eph 2:12-13). As rebels and enemies (Col 1:21), they have overthrown the rule of God and even joined the dominion of darkness as children of the devil (John 8:44; 1 John 3:10). Bottom line, humanity is “dead in...transgressions and sins” (Eph 2:1, 5; Col 2:13). They are not only in need of forgiveness of sin but also resurrection from the dead.

The biblical doctrine of lostness must be emphasized in any presentation of the Gospel. One must hear the bad news before the good news is good. Believers should be challenged to do all they can as often as they can to tell the lost about Christ. Hudson Taylor, founder of China Inland Mission (now OMF) said, “I would never have thought of going to China had I not believed that the Chinese were lost and needed Christ.”<sup>16</sup>

## **Christ**

### **A Complete View**

A doctor is only half a doctor if he only diagnoses a disease but does not prescribe a cure. The cure for humanity’s lostness is Christ. Many religions are led by a fellow pilgrim who becomes the guide to enlightenment. Even the Christ of liberal New England Congregationalism is a mere example to follow; a mere person, albeit special, from whom one can learn the technique of loving God and loving people. This is not Biblical Christianity. The Christmas angel announced to the shepherds that a child was born “unto you” who is the Savior, Christ, the Lord (Luke 2:11). When Simeon took the baby in his

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<sup>16</sup> Fernando, *Sharing the Truth in Love*, 231-232.

arms he proclaimed, “My eyes have seen your salvation” (Luke 2:30). Salvation is not a Path to follow but a Person to be received. Those sharing their faith must have a secure grasp on the identity, actions and uniqueness of Jesus. These are crucial to a full understanding of the Gospel. The author once heard an “evangelistic” sermon where the preacher presented Jesus as solely Love to be received but omitted the work of Jesus on the cross. Ironically, he was standing in the shadow of a 60 foot cross!

### His Identity

#### **Divine**

At the dawn of creation, the Son, the Second Person of the Trinity was active as the Word in mediating the genesis of all that is visible and invisible (Gen 1:3; John 1:3). Expanding on the role of the Son, Paul writes, “All things have been created through him and for him. He is before all things, and in him all things hold together” (Col 1:16-17). Although the Father, the First Person of the Trinity is usually considered the Creator, the Son takes his role in Creation by mediating and sustaining. In fact, the Son is the spitting image of the Father. “The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word” (Heb 1:3). Jesus told the Jewish leaders that “whatever the Father does the Son also does” (John 5:19). This did not sit well with these religious leaders and they finally decided to stone Jesus for blaspheming when he confessed to be the “I AM” in the burning bush (John 8:58).

One of the main objectives of the Gospel of John is to make clear the divine nature of Jesus. This is an essential point in any presentation of the Gospel because only God and not a mere human can save humanity. “I, even I, am the Lord, and apart from

me there is no savior” (Is 43:11). Either Jesus is Savior and therefore God, or Jesus is not God and can never save anyone. Jesus presented the argument to the Jewish leaders in the converse way: “If you do not believe that I am the one I claim to be, you will indeed die in your sins” (John 8:24).

The identity of Jesus as Messiah and God was so important that the writers of the synoptic gospels divide their Gospels in half by one question: “Who do you say that I am?” (Matt 16:15; Mark 8:27, Luke 9:20). It was the pivotal moment in the teaching ministry of Jesus. An effective witness will stress that Jesus is not just the Son of God but also God, the Son. Raised in a New England Congregational church, the author lived under the misunderstanding that being a Christian meant simply believing that Jesus was the Son of God. It was years later, before he understood that Jesus was also God, the Son and bowed down to Him like Thomas, declaring “my Lord and my God” (John 20:28).

## **Human**

God, the Son did not come as a disembodied spirit. The angel Gabriel came to a young woman named Mary and announced that she would bear a child even though she was a virgin (Luke 2:31, 34). This was a fulfillment of Isaiah’s 700 year old prediction: “The virgin will conceive and give birth to a son, and they will call him Immanuel (which means ‘God with us’)” (Isa 7:14). John’s theological prologue announces that the Word, which was with God in the beginning and was God, “became flesh and made his dwelling among us” (John 1:1, 2, 14). Paul call this incarnation (God-in-flesh) “the mystery of godliness.” (1 Tim 3:16). Having emptied himself of the glory or resplendence of divinity, God, the Son took up into himself the nature of humanity, “taking the very nature of a servant, being made in human likeness” (Phil 2:7-8). By the divine Son



becoming a human embryo from a human ovum, he began his earthly existence like every other human being.

As a man, physically Jesus became tired (John 4:6), got hungry (Matt 4:2; Mark 11:12) and thirsty (John 19:28). Emotionally, he got angry at greed (John 2:15), felt compassion for lost humanity (Mark 6:34; Luke 19:41), and wept at the death of a friend (John 11:35). The most human thing Jesus did was die (Matt 27:50, Mark 16:37, Luke 23:46; John 19:30, 33). After his resurrection, he proved that he was still flesh and blood by inviting Thomas to touch his pierced hands and side (John 20:27) and by eating a fish (Luke 24:42-43).

Spiritually, Jesus was tempted in every way. Unlike the First Adam who was tempted, succumbed, and dragged humanity to the depths of depravity, Jesus, the Second Adam (1 Cor 15:45-49), was tempted but did not sin (Heb 4:15). Only by his own sinlessness could he qualify as the one to bear humanity's sin. Peter declared that God's elect have been redeemed "with the precious blood of Christ, a lamb without blemish or defect" (1 Pet 1:19). Jesus was human in every way yet holy in every way which qualified him as Savior. Jesus became like every human being so that his death "might break the power of him who holds the power of death—that is, the devil— and free those who all their lives were held in slavery by their fear of death (Heb 2:14-15).

## His Actions

### **The Cross**

Immediately following the disciples' "midterm exam question" regarding the identity of Jesus (Matt 16:15; Mark 8:29; Luke 9:20), the Master Teacher moved on to

the next lesson: the necessity of the work of Jesus on the Cross. Although the disciples were slow in understanding the significance of Jesus' words about his impending death, he repeated the lesson often (Matt 16:21, 17:12, 22-23, 20:18-19). He saw his death as the essential part of his work on earth.

A scarlet thread runs throughout Scripture, from the Smoldering Pot passing among the animal parts (Gen 15:17), to the Ram provided in place of Isaac (Gen 22:8), to the Lamb whose blood painted the doorposts in Egypt (Exod 12:21-23), to the whole Sacrificial System of Leviticus (Lev 17:11, 14), to the Suffering Servant (Isa 52:13-53:12). At the inception of Jesus' ministry, John the Baptist announced, "Behold the Lamb of God who takes away the sin of the world!" (John 1:29).

The Apostle Paul explained the meaning of the Cross. The holiness of God combined with the lost condition of humankind demands justice be served upon the guilty party i.e. humanity. In his sovereign grace, the Godhead becomes subject and object in the process. The Father, who is merciful, offers the righteous Son in place of guilty sinners. As the spotless, innocent Lamb, Jesus becomes the blood sacrifice which satisfies and turns away the righteous Judge's wrath, causing a change in attitude between the Holy God and the atoned-for-sinner (Rom 3:25).

The Cross stands as the centerpiece of the Gospel of Salvation. With the cross, Jesus saves us from the coming wrath (1 Thess 1:10). Without the Cross, there is no Good News. Billy Graham discovered that early on his ministry. He noticed at one point that his preaching lacked depth and power. A friend confronted him: "'Billy,' he said, 'You didn't speak about the Cross. How can anyone be converted without having at least one single view of the Cross where the Lord dies for us? You must preach about the

Cross, Billy. You must preach about the blood that was shed for us there. There is no other place in the Bible where there is greater power than when we talk or preach about the Cross.”<sup>17</sup> From then on, he never forgot to put the cross in the center of his message.

### **The Empty Grave**

The work that makes the Cross effective is the Resurrection of Jesus. Not only does Scripture state that God, the Father, raised Jesus (Eph 1:19-20; Gal 1:1) and that God, the Spirit raised Christ (Rom 8:11), but also that Jesus raised himself (John 10:17, 18). The Resurrection of Christ substantiates all of Jesus’ claims. Statements about overcoming death could be the ravings of a madman, except that he actually did what he said he would do. Paul’s assurance that he was not still in his sins was based on the historical fact of the Resurrected of Jesus, attested to by 500 witnesses (1 Cor 15:6, 17).

The resurrection of Jesus means that those who trust in Jesus as the sacrificial substitute for their sins have been made righteous. Paul proclaims, “He was delivered over to death for our sins and was raised to life for our justification” (Rom 4:25). The Father’s raising of Jesus from the dead demonstrates that his sacrifice was accepted in payment for sinful mankind. “God exalted him to the highest place” because he was obedient to death (Phil 2:8, 9). His resurrection means that the enemy, death, has been defeated and its cause, sin has been dealt with (1 Cor 15:54-56). What is open to the believer is life; new, eternal and resurrection life. Believers get to begin life again or become “born again” (John 3:3, I Pet 1:3). Heaven becomes the inheritance of every believer. The resurrection of Jesus guarantees that those who belong to him will be raised

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<sup>17</sup> Graham, *Just As I Am*, 243.

and presented to God's presence (1 Cor 15:23, 2 Cor 4:14). But a full presentation of the Gospel of the Resurrected Jesus promises not only heaven and forgiveness and new life but also power to live a holy and effective life (Eph 1:19-20).

### His Uniqueness

In these days of moral relativism and pervasive pluralism, an unbeliever may challenge a Christian witness by asking if there is any other way to God. After all, it seems rather narrow and naïve to think that Jesus is the only way. This challenge is not new. Paul encountered intellectual “cherry pickers” on Mars Hill. They dabbled in a little bit of everything. But Paul attempts to distinguish his message: “For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead” (Acts 17:31). Many prophets and false messiahs have been martyred but what makes Jesus unique is that he did what no other prophet did: he predicted his death and resurrection and then fulfilled it. This makes the Gospel and its subject the most unique message in the world.

Jesus asserted that he is the Way to the Father (John 14:6) and Peter preached, “Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved” (Acts 4:12), and Paul affirmed that “there is one God and one mediator between God and mankind, the man Christ Jesus” (1 Tim 2:5). It stands to reason that if the Father sent his best Solution for the problem of the lostness of humanity, that it would be inappropriate to reject that Solution and to ask for or choose another alternative. To convince an unbeliever about the exclusivity of Christ is one of the biggest challenges in pluralistic New England. Considerable patience will be required of a witness to post-modernists, who insist on exploring all the options. Soon they will

discover the uniqueness of the resurrected Christ and the finished work of the cross. All other options necessitate “doing” while the Gospel of Grace declares that it has been done. Jesus cried from the cross, “It is finished” (John 19:30).

### **Salvation**

Christ has died, his blood was shed, the wrath of God was averted (atonement), a way was opened between God and sinful people (reconciliation) and men and women were purchased for God (redemption). How do people receive and experience this work of redemption? This is Salvation, the overarching word that describes many pictures.

### **Grace**

Sinners experience God’s love as grace. An undeserved gift is offered to women and men. The gift is Christ and all he did for us. Out of his abundant goodness and infinite compassion, God gives. All humankind experiences common favor from his hand daily in the form of life, breath, food, and family. In and through Christ, he makes available his special favor: the gift of salvation. Though we may see our own hand in cooperation with God to provide common grace things, saving grace is all of God and none of us.

Some may be convinced that this saving grace extends to all while others believe that grace to believe is given only to the elect. In evangelism, the gospel of grace is proclaimed to all and the possibility of faith is held out to everyone. Witnessing Christians do not deliver the faith to believe but the opportunity to believe. It is God who draws whom he wills (John 6:44). The sovereign counsel of election is best left in the

capable hands of God. Evangelism is successful when we faithfully proclaim in word, character and deed the Gospel of God's Grace.

### Repentance and Conversion

Repentance is the turning of a heart away from sin and self-rescue. There are no “selfies” in the Kingdom of God. Repentance can be seen as the pre-condition for faith (Arminianism) or the response of regeneration by the enabling Holy Spirit (Calvinism). In the Hebrew Scriptures, repentance means turning (SHUV). One must first stop and turn away from the wrong direction before starting again in the right direction. Using a different image, a sinner must empty his hands of his own self-will in order to be able to receive in his hands the gift of grace. John the Baptist prepared a people for the Gospel of the Kingdom showing them their need by preaching first a message of repentance. Only then could he point them to the future object of their faith: Jesus, the Lamb of God (John 1:35).

Robert Coleman outlines the steps of repentance as conviction, brokenness, confession, restitution and a lifestyle of repentance. He sees this process as a partnership of the Holy Spirit and the sinner.<sup>18</sup> As Paul says, “Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death” (2 Cor 7:10). A stress on repentance as a response to the Gospel is important for witnesses in Unitarian Universalist/Congregational New England. Horace Bushnell (1802-1876) in *Christian*

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<sup>18</sup> Robert E. Coleman, *The Heart of the Gospel: The Theology behind the Master Plan of Evangelism* (Grand Rapids, MI: Baker Books, 2011), 155-59.

*Nurture*<sup>19</sup> preached a Gospel of Christian Education; that repentance or conversion was unnecessary if Christian parents simply nurtured their children in the Christian faith. Regardless of whether a seeker was raised in a Christian home, or is living a moral life or is a total reprobate, Scripture insists that all our righteousness is as filthy rags (Isa 64:6). Even today, one may encounter an occasional “Rich Young Ruler” but like Jesus, the Master Evangelist, one must trust the Holy Spirit to help point out their lostness and their need for a Savior.

### Faith

Repentance is an essential step but it is not the only response to the Gospel. Mark records that the response to the Gospel of God is to “repent and believe the good news” (Mark 1:14). Faith is an essential and irreplaceable ingredient. Paul describes the duo of an act of the mouth and the heart; a confession and a belief that constitute faith (Rom 10: 9-10). John’s Gospel uses faith or belief as the single key to accessing eternal life (John 3:15). Witnessing Christians need to demonstrate that “common faith” is a normal part of everyday life. In America, motorists trust that other motorists will stay on the right-hand side of the yellow line. Patients trust the diagnosis and treatment of physicians. A wife trusts the fidelity of her husband. Examples of “common faith” are all around. Effective witnesses must be able to prove the trust-worthiness of the Gospel message. For Millennials (1982-2002), faith needs to be explained in more utilitarian terms than philosophical. Faith that expresses itself in good works is highly valued by this generation. Faith is more than a mental assent to facts about God and Jesus or a

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<sup>19</sup> Horace Bushnell, *Christian Nurture*, Christian Classics Ethereal Library, accessed April 12, 2018, <https://www.ccel.org/ccel/bushnell/nurture.html>.

recognition of the need and solution of salvation. Faith demands a relying upon, a resting, and a falling on the mercy of God (Luke 18:13).

When one responds to the Gospel by repentance and faith, there are several transactions that take place. One is redeemed from the slavery of sin (Eph 1:7) and the devil (Rev 12:11). She is also justified, declared righteous, before the Court of Heaven. The saved one is reconciled in her relationship with God (2 Cor 5:18). At the same time, she is adopted into God's family. She has also been given new life. This is called regeneration. Jesus says that whoever believes in the Son has passed from death unto life (John 5:24). He has been born again, born from above and given a second birth (John 3:3, 5, 7). God has made us alive with Christ and we exist with more than biological life (BIOS) (Luke 8:14) but we overflow with spiritual life (ZOE) (John 4:14).

Each of these describes an aspect of salvation and specific ways that the dire conditions of a sinner have been remedied. Depravity has many facets. Jesus saves humanity to the uttermost. Salvation is more than just future; more than just reserving a place in heaven. It is important to demonstrate to seekers and new believers, the present position and possession of those "in Christ" (Eph 1:3-14).

### **Holy Spirit**

The Holy Spirit is the "shy" Third Person of the Trinity. He does not call attention to himself but directs people to the Son and the Father. He is the executor; he carries out the will and intentions of the Trinity. He is sent by the Father and the Son, as God, who is present with us. For those who did not have the privilege of encountering Jesus in the flesh, the Holy Spirit is the way God is experienced on earth.



The Holy Spirit is more than a force. He is not to be confused with the Qi of Eastern Mysticism or the Force popularized by Star Wars. He is a person. Jesus declares that the Holy Spirit is another Counselor that replaces Jesus on earth (John 14:16; 16:6). He teaches (John 14:26), prays (Rom 8:26), testifies (John 15:26), gives gifts (1 Cor 12:11), speaks (Acts 8:29), stops activity (Acts 16:6-7), and can be lied to (Acts 5:3).

The Good News, in terms of the Holy Spirit, comes to sinners who are powerless to overcome sin and who thereby grieve the Holy Spirit (Eph 4:30). The Spirit takes the Gospel that is proclaimed by believers and applies it to the seekers (John 16:14). He convicts them of sin (John 16:8), and begins the process of regeneration so that they are able to respond to the Gospel. Scripture teaches that the Spirit begins to bring life out of death (Col 2:13), understanding out of ignorance (1 Cor 2:14) and a second, spiritual, heavenly birth from a solely physical birth (John 3:3), at the same time a sinner puts their faith in Christ. The timing and mechanics of the process are a mystery as Jesus says the Spirit is like the wind (John 3:8).

As a convicted sinner responds in repentance and faith to the call of the Gospel, the Holy Spirit comes and indwells the new believer. Not only does her spirit become new, her whole being (mind, will, emotions, body) is affected by the indwelling Spirit (Rom 8:5-11). She becomes a “new creature in Christ” (2 Cor 5:17). The Spirit sets a believer free and inserts a new dynamic so that she is no longer dominated by self-striving and feeble attempts to live up to God’s standards which leads to death (Rom 8:2-3). Once the Spirit moves into a believer, he takes up permanent residence and never leaves. He seals a believer and becomes the down payment guaranteeing that she is saved, being saved and will be saved at Christ’s return (Eph 1:13-14). Although it is

important for a witness to follow up a new believer by sharing scriptural affirmations of new life, it is the Holy Spirit's witness inside a new believer that gives her the assurance of her salvation (Rom 8:16).

The job of a witness becomes less burdensome when he realizes that his job is not to regenerate sinners or force them to believe. His task is to be prepared to witness to anyone (1 Pet 3:15) but especially to be sensitive to the Holy Spirit's leading to find those whom God is already drawing and preparing (John 6:44-45). "The secret of evangelism is here, living in the presence of Jesus, the indwelling of the Holy Spirit."<sup>20</sup>

## **Church**

### **A Team Sport**

Jesus' ministry began by calling individuals to follow him and become fishers of men (Matt 4:19; Mark 1:17; Luke 5:10) but soon after, he called them out (EKKLESIA) to be a group of twelve disciples. Jesus calls individuals to himself but he also calls them to be disciples together (Luke 6:13). He calls them together so that they might be with him (Mark 3:13), for worship, fellowship and teaching, and in order to send them out into the world (Matt 10:1; Mark 6:7; Luke 9:1-2) for ministry and evangelism. Jesus never sends out anyone alone but rather sends them at least in two's, the smallest sized church (Matt 18:20). Is it any wonder why the Great Commission was announced to the Eleven and not to individual apostles? The Gospel Mandate is the responsibility of the Church. The Church was born out of that mandate. On the day of Pentecost, the Holy Spirit fell upon not only the Twelve but the 120 disciples (Acts 1:15) so that they might be

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<sup>20</sup> Robert E. Coleman, *The Heart of the Gospel: The Theology behind the Master Plan of Evangelism* (Grand Rapids, MI: Baker Books, 2011), 139.

witnesses to the nations. Luke, especially, makes that clear by including the account of the sending out of 72 (Luke 10:1) as well as the Twelve (Luke 9:1).

### The Family of God

When an unbeliever responds in faith to the Gospel and receives salvation, the Holy Spirit immediately joins or “baptizes” her into the Church (1 Cor 12:13). For initiates who undergo water baptism after that time, baptism becomes a picture and reenactment of the moment of salvation, when the Holy Spirit washed (Titus 3:5) and indwelt her and brought her into the Church. A new believer is brought into a place of belonging into God’s family (Ps 68:5) and experiences authentic community; an environment of mutual encouragement (Heb 10:24-25). In divine worship, a believer joins with others to celebrate the God, who saves and experiences his presence (1 Cor 14:25). In community, disciples also grow in the grace and knowledge of the Lord Jesus (2 Pet 3:18), through group teaching (Acts 2:42) and through older believers mentoring younger believers (2 Tim 2:2) so that all might be “conformed to the likeness” of Christ (Rom 8:29).

### An Army

Not only is the local church a Temple; a place of worship, a Home; a place of family love, a Hothouse; an environment of nurture (Ps 52:8), she is an Army. The first time the term ECCLESIA is used in the New Testament is in the context of advancing against the rule of Satan: “on this rock I will build my church, and the gates of Hades will not overcome it” (Matt 16:18). The church is a training facility for Kingdom emissaries.

The curriculum of every church should not only include a regular (weekly) presentation of the Gospel but also training plan to equip the basic believer on how to become an effective witness. The Gospel writers devote full chapters to the Master Evangelist-Trainer's instruction to the Twelve and the Seventy on how to bring the Gospel into the surrounding villages (Matt 10:5-42; Luke 10:2-16). Discipleship in the church should include encouragement against fear and accountability for a witness in word, deed and character. As Mittelberg points out, evangelism is the first value to slip away in a church in what he calls "evangelistic entropy."<sup>21</sup> Like an army, evangelism training is not just emphasized in the Church as a "basic training" requirement, at the beginning of enlistment, but a regular topic for "sustainment training" so that the main mission (Matt 28:19) might stay the main mission.

### Officers

The Lord gave to the Church, leaders who are specialists: "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers" (Eph 4:11). They are not the only servants in the Body but rather, the subject matter experts tasked to train up and equip every member in the Body of Christ to lead, speak, evangelize, care and teach. So an evangelist is more than a soapbox preacher bringing the Gospel to the streets. As a passionate practitioner, she is also a role model, encourager and trainer for the rest of the Body. She is the one to ensure that evangelism is integrated into every aspect of the church ministry: worship, community, discipleship, missions, children, youth, marriage, singles, etc.

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<sup>21</sup> Mark Mittelberg, *Becoming a Contagious Church: Increasing Your Church's Evangelistic Temperature* (Grand Rapids, MI: Zondervan, 2007), 185.

## The Role of the Pastor

The Pastor is encouraged to “do the work of an evangelist” (2 Tim 4:5) but he is not the only one given the task of evangelism. Every message should include the Gospel and a clear explanation of how to respond. His community involvement should include personal witness and congenial relationships with unbelievers. He leads as an example to follow (1 Cor 11:1) in Gospel witness. His vision for the church and planning calendar should reflect the value of evangelism. Richard Baxter was a great example: “He often was forced to neglect the work of building up the Christians in his congregation, because of...the great work of converting souls.”<sup>22</sup> He saw his community as his parish. He took seriously the call to “do the work of an evangelist.” What would New England look like if the evangelical pastors of every community saw themselves as the “chaplains” of that town or city and worked together to serve their community praying, serving, smiling, and holding forth the Word of Life?

## Every Member Mobilized

Every member is to be a witness. “A church which bottlenecks its outreach by depending on its specialists; its pastors or evangelist, to do its witnessing, is living in violation of both the intention of its Head and the consistent pattern of the early Christians.”<sup>23</sup> “Growth of any movement is in direct proportion to its ability to mobilize its entire membership for continuous evangelistic action.”<sup>24</sup> It should be the goal of every

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<sup>22</sup>Timothy Beougher, *Richard Baxter and Conversion: A Study of Puritan Concept of Becoming Christian* (Scotland, UK: Christian Focus Publications, 2007), 100.

<sup>23</sup> Ford, *The Christian Persuader*, 45.

<sup>24</sup> Ford, *The Christian Persuader*, 46.

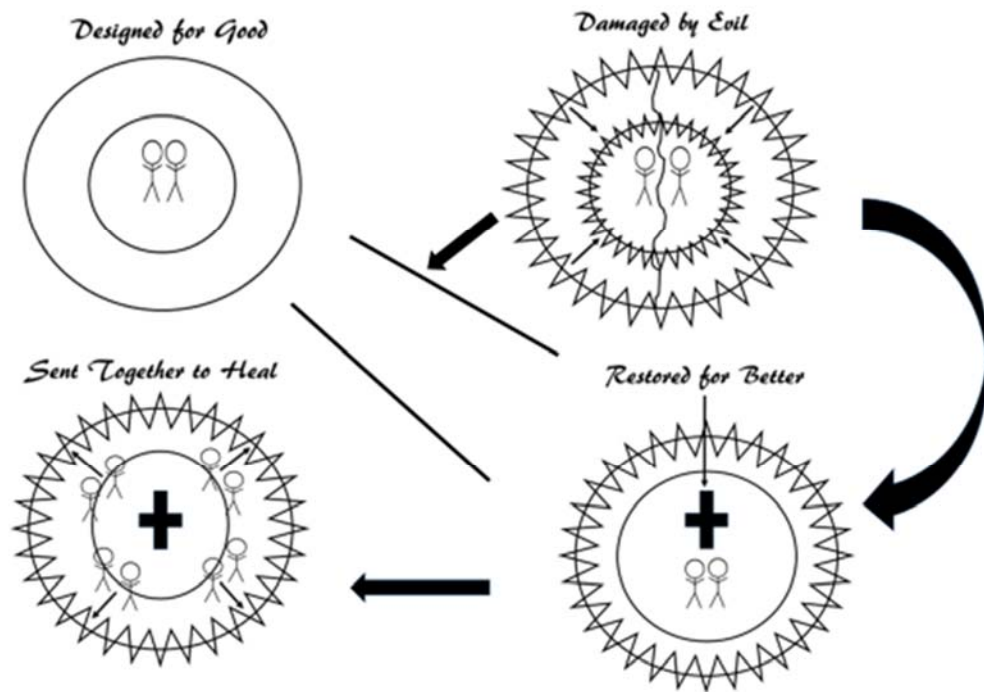
church to train 100% of its members in evangelism. As members discover their gifts, they can be trained to use their gifting for evangelistic ends (serve, prophecy, healing, mercy, etc).

James Choung, Director of Evangelism for IVCF, is so convinced that every Christian should be sent out into the world as a witness that he includes it in his contemporary gospel presentation. It is the “Four Spiritual Laws” or “Bridge Illustration” for a new generation. It is called “The Big Story.” He completes the cycle of the Good News with evangelism instead of leaving young believers to figure out whether they have the “gift of evangelism.” Most Gospel outlines end with the picture of an individual reconciled to God. This new outline conveys the horizontal reconciliation of people. It speaks to the GenX “latchkey kids” who are starving for relationships. The Gospel bring people into authentic community. This illustration emphasizes the necessity of the church. It also bring home the fact that the circuit is incomplete without carrying the message of the Kingdom of God out to the world. This is done not as individuals but in at least “micro-churches” (Matt 18). The lost are restored in order to be “Sent Together to Heal.” Millennials who ask the spiritual question, “What good is the Gospel?” discover that the good news is not some self-centered exercise in self-improvement but a part of a world changing movement. Reconciled believers are sent out as a community into this broken, damaged world with the Gospel of Hope, Life and Healing.<sup>25</sup>

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<sup>25</sup> James Choung, *True Story: A Christianity Worth Believing In* (Downers Grove, IL: InterVarsity Press, 2008), 215. A simplified version called the Big Story is being used by InterVarsity (see <http://evangelism.intervarsity.org/how/gospel-outline/big-story-gospel-presentation>).

Figure 1. “The Big Story”



## Consummation

### Kingdom

The very heart of Jesus’ message and ministry is the Kingdom of God. Although the good news is called the Gospel of the Kingdom only once in the New Testament (Matt 24:14), the theme of the Kingdom permeates the New Testament. The Sovereign Lord of the First Covenant whose reign on earth is anticipated by the extensive, peaceful, prosperous reign of Solomon, the Son of David, (2 Sam 7:11-16) and foreseen in Daniel as the Rock that topples the multi-metalled statue (Dan 2:44-4), has now come to earth as a pauper instead of a prince. The beginning of his reign was not characterized by glory and pomp but words and deeds. His words declared the good news of God: “The

kingdom of God has come near” (Mark 1:15). Jesus also demonstrated the Kingdom’s presence through healing and deliverance (Matt 12:28; Luke 11:20). In reply to a question as to the timing of the Kingdom, Jesus answered “The kingdom of God is among you.” The Kingdom of God is present wherever the King is!

Two thousand years later, the good news is the same. Every man, woman and child is offered the opportunity to be a part of God’s kingdom. Many nations have come and gone but “we are receiving a kingdom that cannot be shaken” (Heb 12:28). Jesus requires a simple response “repent and believe the good news” (Mark 1:15). Entering the Kingdom of God demands coming with the attitude of a child (Mt 18:3-4, Mark 10:15), the willingness to obey wholeheartedly (Matt 19:21-24), and the confession, “Jesus is Lord” (Rom 10:9). The condition of entrance is the blood of Jesus (Rev 12:10-11) because his Kingdom is holy and of light. The Father himself has rescued us from “the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption” (Col 1:12, 13-14).

### Second Coming

After his resurrection, Jesus instructed his disciples further about the Kingdom of God. However, at the end of this forty day course, the disciples failed to understand the timetable of the Kingdom’s full arrival and the restoration of Israel (Acts 1:1-6). At Jesus’ ascension the angels assured the Eleven, that Jesus would be coming back in a similar fashion to his departure. (Acts 1:11). Earlier, he promised that on his return he would bring them home (John 14:2-3). Through his parables (i.e. earthy illustrations), he not only conveyed the characteristics and dynamics of the Kingdom (Matt 13:1-52; Mark



4:1-34), he pointed to the ultimate fulfillment in his return as Landowner (Matt 21:40-41, 43), Nobleman-made-King (Luke 19:15-27), the Bridegroom (Matt 25:10-12), and King (Matt 25:31-46). Every parable portrays a separating of the righteous from the wicked and a dispensing of reward and judgement, respectively.

In parables and straightforward teaching, Jesus was also clear that his coming would be sudden and obvious. About the timing of his arrival, Jesus was always circumspect: “But about that day or hour, no one knows, not even the angels in heaven, nor the Son, but only the Father” (John 24:36). He warned his disciple to be ready and alert because he would return “at an hour when you do not expect him” (Matt 24:44). Concurring, Apostle Paul added, “in a moment, in the twinkling of an eye, at the last trumpet,” (1 Cor 15:52) “...the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God...and so we will be with the Lord forever” (1 Thess 4:16, 17). This makes the task of evangelism and the criticality of a decision for unbelievers in terms of the Gospel an urgent matter.

## Hell

The Second Coming, also called “the Day of the Lord” (Zeph 1:14-18), ends with all the enemies of God will being judged, sentenced and punished. All the spiritual forces of evil, i.e. Satan and all his demons will be cast into the lake of fire (Rev 20) which has been prepared for them (Matt 25:41). Not only will the Devil experience the wrath of God, so will human beings who “do not know God and do not obey the gospel of our Lord Jesus” (2 Thes 1:8). Regardless of whether you veer toward annihilation; the ultimately obliteration of the condemned, or eternal punishment; the unending, conscious,

torturous existence of the unregenerate, God's wrath is just and final. The Lake of Fire or what is commonly called "hell" is not the consequence of non-election but unbelief. Believers have already met God's wrath on the Cross with Jesus. But those who refuse the grace of God and step over, ignore or "trample over the blood of Jesus," there is nothing left but "only a fearful expectation of judgment and of raging fire that will consume the enemies of God (Heb 10:27).

### Urgency

Life is short; like a vapor (Jas 4:14) and Hell is an imminent reality. Fear of hell is not always the most effective motivation. But a fear of hell that causes the lost to run towards the Savior is a powerful response. Fear of hell is not an effective motivation unless it combines with a faith in the Grace of God in Christ Jesus. "There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love" (1 John 4:18). Father God's love through his Son to rescue sinners from hell should be the primary focus. Still, a witness should include the fact that there is a "coming wrath" to flee (Matt 3:7) and that running into the arms of the Savior is the only true refuge. A Witness should attempt to maintain a balance of the kindness and sternness of God (Rom 11:22). One unbeliever remarked that if he were convinced that a loved one was in danger of eternal punishment without Christ, he would do everything possible to ensure that his unbelieving loved one would not end up there.<sup>26</sup>

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<sup>26</sup> Rico Tice, *Honest Evangelism: How to Talk about Jesus Even When It's Tough* (Epsom, UK: The Good Book Company, 2015), 38.

## Heaven

The Bible tells us that Jesus Christ came to do three things. He came to have my past forgiven, you get a purpose for living and a home in Heaven.

—Rick Warren<sup>27</sup>

It may be true that hell is mentioned explicitly more in Scripture than heaven, but every verse about Eternal Life points to a quality of life that begins at the point of belief and will be fully realized in heaven, both in quality and quantity. Every mention of the Kingdom points to the day when God's rule will have full expression; it is "the inbreaking and dynamic rule of God to set all things right."<sup>28</sup> Every utterance of the word "Salvation" vectors toward the "the time for restoring all things" (Acts 3:21 ESV).

Broken human bodies will be fully and permanently whole and creation will be liberated (Rom 8:21) to reach its full potential in providing life and healing (Rev 22:1-2). Everything that brings tears e.g. sickness, pain, death, brokenness and loss, will be eliminated and replaced by wholeness, abundance, life and everlasting joy (Isa 35:5-10). Wars and fighting will be swallowed up in peace. (Isa 65:25). Racism and injustice will be replaced by a great multitude that no one could count, from every nation, tribe, people and language, stand[ing] before the throne and before the Lamb" (Rev 7:9).

The most amazing aspect of heaven will be experiencing the love and presence of God face to face (1 Cor 13:12). The Church, who has up to this point only been "engaged" to "Jesus, Lover of My Soul" will receive the full expression of God's love in full matrimony as the Bride of Christ (Eph 5:32). The manifestation of the Presence of

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<sup>27</sup> "Steven Waldman Interviews Rick Warren," BeliefNet, December 2008, accessed April 12, 2018, <http://www.beliefnet.com/news/2008/12/rick-warren-transcript.aspx>.

<sup>28</sup> Rick Richardson, *Reimagining Evangelism* (Downers Grove, IL: InterVarsity Press, 2006), 119.

God with his people which started with the incarnation of the Son and continued through the indwelling of the Spirit in believers will be fully realized: “God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God” (Rev 21:3).

Within every human heart lies a yearning for one or more of these aspects of heaven. James Choung calls it “the Ache” for more; for a world of justice, peace, love, and unity.<sup>29</sup> This should motivate believers to discover that “ache” within people and then, with love, curiosity, and hospitality, address this longing with the Gospel. The ache is real and the cure comes in the person of Jesus the Messiah. The cure was formulated on the Cross. The remedy is applied through faith in his Name. The Mission of his Church is to spread the Good News of this Remedy far and wide with every resource and through every person who possesses it. The Gospel of the Kingdom of Heaven is the Hope of the World. “We must begin with the end in mind. Living with Jesus in his kingdom is our end. Each day on this earth puts us one day closer to our destination...by living with the end in mind, Becky and I chose to be witnesses.”<sup>30</sup>

## **Conclusion**

Kuiper’s elaboration of the Great Commission provides a fitting summary to a theology of the Gospel of God that motivates Christ followers to go and make disciples of every nation.

Did you in your own strength confide, your striving would be losing. But remember that you are not alone. I, the man of God’s own choosing, am on your

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<sup>29</sup> James Choung, *True Story* (Downers Grove, IL: InterVarsity Press, 2008), 58-59.

<sup>30</sup> John Teter, *Get the Word Out: How God Shapes and Sends His Witnesses* (Downers Grove, IL: InterVarsity Press, 2003), 44, 50.

side. Lord Sabaoth is My name. Mine are all authority and power on earth and in heaven. Yes, even Satan and all his hosts cannot so much as stir without My permission. To be sure, you will have tribulation; but fear not, for I have overcome the world (John 16:33). Apart from Me, you can do nothing (John 15:5), but by the strength which I will supply you can do all things (Phil 4:13). In Me, your labor is not in vain (I Cor 15:58). Through the operation of My sovereign grace in the hearts of men there will be numerous converts for you to baptize into the name of the Father, the Son and the Holy Spirit, thus to signify and to seal unto them salvation by the Triune God and fellowship with him in the communion of his church. And although the task assigned to you will not be finished during your lifetime, be not discouraged. My church, against which the very gates of hell cannot prevail (Matt 16:18), will carry on. As I am with you, so will I be with it to the end of time. The very works of the devil I will overrule so that they redound to the consummation of My kingdom. The blood of the martyrs I will render the seed of the church. When earth's potentates close the doors of many nations to prevent the evangel from entering, I will see to it that the message of salvation penetrates gates of brass and iron curtains. Though preachers of the gospel may be bound, My word will never be bound (II Tim 2:9). And when time shall be no more, great voices in heaven will sing: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever (Rev 11:15)."<sup>31</sup>

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<sup>31</sup> R. B. Kuiper, *God-Centered Evangelism: A Presentation of the Scriptural Theology of Evangelism* (Carlisle, PA: Banner of Truth, 1966), 66-67.

## CHAPTER THREE

### LITERATURE REVIEW ON EVANGELISM

#### **Introduction**

Even as this is being written, more books are being published. Evangelism is still an important topic for the evangelical Church today. Christians are trying to be more religiously sensitive within this increasingly secular context and are hungering for guidance on how to have civil, honest and thoughtful conversations with their neighbor. This is an exciting day to be living in and the world now more than ever needs the Good News. The task of reviewing the literature available on evangelism available today is progressive. Reference will certainly be made to some of the “classics” on evangelism but the focus will primarily be on introducing the reader to the “cutting edge” resources being produced by a new generation. Seventeen out of the twenty-four books reviewed (70%) are from the year 2000 or later.

The thesis states that only by addressing the seven factors that contribute to an effective personal witness will a church full of these trained witnesses become evangelistically effective. The current literature on evangelism will be explored to discover its contribution to these factors. The factors are theological, spiritual, informational, emotional, tactical, logistical, and experiential.

#### **Strategy**

The overarching concept of this thesis comes from particularly four volumes. Ideas for this thesis were shaped and sharpened by the visions cast by these books.

## A Culture of Evangelism

Imagine a church that took seriously the call to preach the Gospel to every creature; that adopted the Great Commission to be their church's mission. Mark Dever sets out such a vision in the introduction of his small book on evangelism, *The Gospel and Personal Evangelism*. His goal is to not only instruct individual believers on the rudiments of evangelism but also help their church develop a culture of evangelism. He defines it like this: "I mean an expectation that Christians will share the gospel with others, talk about doing that, pray about it, and regularly plan and work together to help each other evangelize. We want evangelism to be normal – in our own lives and in our churches."<sup>1</sup>

## Evangelistically Effective Churches

Thom Rainer discovered that most evangelism research was done on the unchurched; most of whom will never become "churched." His book, *Surprising Insights* was based largely on interviews with 353 of the Formerly Unchurched. Leads to these individuals came from over two thousand effectively evangelistic churches in thirty-seven states, including Massachusetts and Connecticut. He defines an effectively evangelistic church as "a church that has at least twenty-six conversions per year and a conversion ratio (membership/annual conversion) of 20:1."<sup>2</sup> Across the US, it usually takes 85 members for one conversion annually. This thesis-project has adopted and modified the term from Rainer's text and calls for developing "evangelistically effective"

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<sup>1</sup> Mark Dever, *The Gospel and Personal Evangelism* (Wheaton, IL: Crossway, 2007), 17.

<sup>2</sup> Thom Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids, MI: Zondervan, 2001), 23.

churches throughout New England; ones that maintain other God-ordained priorities e.g. worship, discipleship, mission, etc., but also meet the standards described above. Less than four percent of US churches conform to this standard.

### Church-wide Evangelism Training

So what does an evangelistically effective church look like and how does one get there from here? Mark Mittelberg, having served as evangelism leader at the Willow Creek Association, published an intimidating tome entitled *Building a Contagious Church*, based on a training program he developed with Bill Hybels and Lee Strobel called *Becoming a Contagious Christian*. The slimmer, revised edition offers a six-stage process in *Becoming a Contagious Church*.<sup>3</sup> Training 100% of the church membership in evangelism skills is the goal of Stage 4. He goes on to suggest elements for such training and tips for its effectiveness. This is the guts of this thesis-project: an effective evangelism training process.

### Hope for New England

Thom Rainer's other book, *The Unchurched Next Door*, provides inspiration and optimism for this kind of project in New England. His results are based on surveys done across the US and Canada, including New England. He found that the attitude of the Unchurched are not related to their region and that "there are people all over the United States who are just a conversation or a relationship away from being introduced to Jesus

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<sup>3</sup> Mark Mittelberg, *Becoming a Contagious Church: Increasing Your Church's Evangelistic Temperature* (Grand Rapids, MI: Zondervan, 2007), 7.



Christ.”<sup>4</sup> He adds that 11% or 17 million North Americans (2003) are willing to accept Christ right now if only a Christian would present the Gospel to them. The problem is: very few of the Unchurched have had a Christian share the Good News with them. In *Surprising Insights*, Rainer discovered over half of the Formerly Unchurched were reached by personal evangelism of a church member. The Unchurched prefer talking to laypersons rather than clergy.

### Conclusion

This all adds up to an evangelism training process for lay people as a basis for developing New England churches with a culture of evangelism i.e. Contagious Churches or Evangelistically Effective Churches.

### **Theological factor**

#### Introduction

In order to persuade lay people that evangelism is an essential activity, one must address some theological issues. Aside from the existential call to “care for souls,” pastors should be motivated by Paul’s exhortation to “do the work of an evangelist” (1 Tim 4:5). But lay people may need more theological information in order to be convinced that the daunting task of evangelism belongs to them. Issues include biblical authority, human responsibility versus sovereignty of God, the uniqueness of the Christian message, the lostness of humanity and the definition of evangelism. Several works are helpful in this pursuit.

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<sup>4</sup> Thom Rainer, *The Unchurched Next Door: Understanding Faith Stages As Keys to Sharing Your Faith* (Grand Rapids, MI: Zondervan, 2003), 36.

## Scripture

One cannot assume that believers have in their minds the authority of Scripture as a basis for obedience and priority in their lives. Most, if not all the books that will be mentioned assume the authority of Scripture to inform the task of evangelism. Aside from resorting to chapters in the prolegomena of systematic theological works like the classic, *Systematic Theology*, by Louis Berkhof (1932) or a more modern treatment, *Systematic Theology: An Introduction to Biblical Doctrine*, by Wayne Grudem (1994), Robert Coleman's *The Heart of the Gospel: The Theology Behind the Master Plan of Evangelism* provides much fodder. Coleman dedicates sixteen pages to revelation and the Bible. He provides great insight into the objections to the authority of Scripture. The most helpful sections provided for each point of systematic theology are the Summary Applications. Here, he provides practical recaps that especially apply to evangelism. He concludes the section on the Bible with this: "Persons who take the Scripture to heart become evangelists of the Gospel....to ignore the obligation to make known the Good News would be to repudiate with our lives what we profess with our lips."<sup>5</sup> i.e. that the Bible is literally, God speaking to humanity.

Although, Billy Graham would in most circles not be known as a theologian, his autobiography, *Just As I Am*, provides an anecdotal argument for embracing the authority of Scripture. He confesses that he had to wrestle himself into an undeniable reliance on the power of the Scripture. A fellow evangelist, who began his ministry with Graham in Youth for Christ decided to attend Princeton Seminary, where he imbibed liberal theology and lost confidence in the Bible. Templeton challenged Graham to bring his

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<sup>5</sup> Robert E. Coleman, *The Heart of the Gospel: The Theology behind the Master Plan of Evangelism* (Grand Rapids, MI: Baker Books, 2011), 43.

theology up-to-date times by accepting a more liberal view of Scripture. After much soul searching, advice seeking and prayer, Graham knelt and confessed that from that day forward, he would never doubt God's Word and would take by faith that the Bible is the authoritative Word of God. Graham points to that pivotal decision when asked for the secret to power in his evangelism. Still echoing over the air waves can be heard, "The Bible says..."

## God

Ajith Fernando, a Sri Lankan, provides a cross-cultural voice to the conversation. In *Sharing the Truth in Love*, he uses Paul's message to the Athenians at the Areopagus (Acts 17:16-34) as the outline for his book. Amidst Fernando's tremendous grasp on how to witness to people outside a Judeo-Christian background, is his description of the God of the Bible. His twelve descriptions, derived from Paul's message serve as a powerful witness to the true and living God and Father of our Lord Jesus Christ.<sup>6</sup> But even in America, there is a lack of common knowledge of the God of the Bible. Metzger's *Tell the Truth: The Whole Gospel to the Whole Person by Whole People* encourages Christians to evaluate how accurately they are portraying the God of Scripture. Distilling down the Gospel to a basic outline (which will be covered in the Informational section) is important for witnessing but can be counterproductive if it distorts the image of the God. Metzger contrasts views of God, humanity and Christ when a "me-centered" Gospel verses and God-centered Gospel is presented. Today's debate over human sexuality in the Bible illustrates how distortions can arise. "God is love" becomes a warrant for God's

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<sup>6</sup> Ajith Fernando, *Sharing the Truth in Love: How to Relate to People of Other Faiths* (Grand Rapids, MI: Discovery House, 2001), 96-97.

approval of any expressions of human sexual relations. One of the questions Metzger provides in order to evaluate a Gospel presentation is “Was the nature of God defined clearly and its implications impressed on the mind and heart lovingly and firmly?”<sup>7</sup> He provides other probing questions further on.

### Sovereignty of God and Human Responsibility

Some misguided “Calvinists” attempt to use the doctrine of the Sovereignty of God to weaken the impulse of evangelism. Like the opponents of William Carey, the English missionary to India, they may respond “Young man, sit down; when God is pleased to convert the heathen world, He will do it without your help or mine.”<sup>8</sup> Two resources that have been around since the 1960’s are still surprisingly helpful in this regard. R. B. Kuiper’s *God-Centered Evangelism: A Presentation of the Scriptural Theology of Evangelism* and J.I. Packer’s *Evangelism and the Sovereignty of God*. Metzger’s criticism of the “me-centered” Gospel is reinforced by one of his predecessors. Kuiper critiques a “man-centered” Gospel and chooses to inject God into every aspect of evangelism e.g. Scope, Urgency, Motive, Aim, Agent, etc. His main burden in the book is to fight the idea that those committed to Reformed tradition are not passionate about evangelism because of their emphasis on God saving only the elect. Kuiper argues, on the contrary: “Instead of rendering evangelism superfluous, *election demands evangelism* (his emphasis). All of God’s elect must be saved. Not one of them may perish. And the

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<sup>7</sup> Will Metzger, *Tell the Truth: The Whole Gospel to the Whole Person by Whole People* (Downers Grove, IL: InterVarsity Press, 2002), 89.

<sup>8</sup> Fred Barlow, “William Carey: Pioneer Baptist Missionary to India,” Wholesome Words, accessed April 14, 2018, <https://www.wholesomewords.org/missions/bcarey1.html>.

gospel is the means by which God bestows saving faith upon them. In fact, it is the only means which God employs to that end.”<sup>9</sup> The book is worth obtaining just for the sermonic moment quoted in the Theology Chapter based on the Luther’s famous hymn, *A Mighty Fortress is Our God*.

Packer takes a more conciliatory position by affirming human responsibility as well as divine sovereignty and describing it as an antinomy; “a contradiction between conclusions which seem equally logical, reasonable or necessary.”<sup>10</sup> One of his strongest points is that reliance on the sovereignty of God is not only NOT a hindrance to evangelism but rather the greatest help in evangelism. Salvation is the business of a Sovereign God. “For God does what man cannot do.”<sup>11</sup> He skillfully and practically drives down the center line in laying the responsibility of preaching the gospel upon Christians but also affirming that only God can save those who are the elect. He alleviates the undue burden of the evangelistic task without diminishing the urgency of the evangelism.

### Definition of Evangelism

Packer also exposit a clear definition of evangelism based on an Anglican Church document from 1918. “To evangelize is to so present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him

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<sup>9</sup> R. B. Kuiper, *God-Centered Evangelism: A Presentation of the Scriptural Theology of Evangelism* (Carlisle, PA: Banner of Truth, 1966), 38-39.

<sup>10</sup> J. I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: InterVarsity Press, 2008), 23.

<sup>11</sup> Packer, *Evangelism and the Sovereignty of God*, 110.

as their Savior and serve him as their King in the fellowship of his Church.”<sup>12</sup> Dever in his very readable 128 page book, *The Gospel and Personal Evangelism* clarifies that evangelism is not imposing your beliefs on someone else nor telling your faith story nor acting socially and compassionately in the world nor even proving the truth claims of Christianity. It is not even bearing fruit i.e. your neighbor putting his faith in Christ. “Evangelism is the positive act of telling the good news about Jesus Christ and the way of salvation through him.”<sup>13</sup> Graham and Dever also quote the 1974 Lausanne Covenant: “To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the scriptures, and that as the reigning Lord, he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe.”<sup>14</sup>

### Urgency of the Gospel

Fernando, in *Sharing the Truth in Love*, adds a balance to the definition of evangelism. He emphasizes that sharing one’s faith is more than an invitation to accept the Good News; it is a command. Beneath this perspective is realization of the urgency of the Gospel. Alongside his respectful, humble, and sensitive approach to sharing Christ with followers of other faiths, he maintains an urgency based on the uniqueness of Christ and the lostness of humanity. In the post-modern context of today, Fernando unapologetically states that all humanity is under the threat of judgement (Acts 17:31)

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<sup>12</sup> Packer, *Evangelism and the Sovereignty of God*, 42.

<sup>13</sup> Dever, *The Gospel and Personal Evangelism*, 78.

<sup>14</sup> Dever, *The Gospel and Personal Evangelism*, 79.

and that those who have not heard need someone to tell them the Good News. He advocates the return of the doctrine of lostness. He cites this as the motivation for Hudson Taylor, William Booth and D. L. Moody. “But when we are faced with the great cost of evangelism and are tempted to reduce evangelistic activity because of this, the stark reality of lostness will bring back the urgency and spur us on to action.”<sup>15</sup>

### Responsibility for Witness

One more question must be asked: Who is responsible to evangelize? Many books assume the answer. Mark Mittelberg in *Becoming a Contagious Church*, assumes that there are different roles e.g. pastor and gifts e.g. evangelism. He estimates that ten percent of any congregation have been given the gift of evangelism. He, then devises a plan by which the pastor and the ten percent are involved in training and mentoring the remaining ninety percent. Dever alone explicitly handles the “who” question. He dedicates a whole chapter on the concern and concludes, “Every Christian has a role in making visible the Gospel of the invisible God.”<sup>16</sup>

### **Spiritual factor**

#### Introduction

Christians may have a firm grasp with their mind on the “ought” of evangelism from solid biblical and theological foundations. But they still may feel spiritually inadequate to the task. Their love for God may have grown cold and their faith a

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<sup>15</sup> Fernando, *Sharing the Truth in Love*, 233.

<sup>16</sup> Dever, *The Gospel and Personal Evangelism*, 50.

comfortable expression of weekly or daily religion. How does one regain their first love and become bold, loving, faithful witnesses to the Good News of Jesus Christ?

### Salvation

In *Richard Baxter and Conversion*, Beougher includes a chapter on “Presenting the Gospel: Manners and Methods” that is of particular interest. Not pulling any punches, Pastor Baxter wisely discerns that a lack of evangelistic zeal may be caused by an absence of personal conversion. “Can a man have a taste of heaven upon his heart and the kingdom of God begun within him...have the love of God shed abroad in their hearts...have the pardon of sin in the blood of Christ, and say nothing of it? What! See many hundred souls in danger of damnation, and say nothing, but let them perish?”<sup>17</sup> Baxter believed that a desire to see others converted is a mark of the authenticity of one’s own conversion. So Baxter calls first and foremost, that each would-be evangelizer be certain of their own conversion. One’s godly life should include a “state of readiness to share the Gospel.”<sup>18</sup> This is unique contribution to the question of spiritual motivation for evangelism. He is willing to question one’s very own salvation.

### Love for God

Soon after trusting in Christ, young Christians are encouraged to grow in their love for God which results in them becoming active witnesses for God. Mittelberg in *Becoming a Contagious Church*, states that the first step in churches becoming

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<sup>17</sup> Timothy Beougher, *Richard Baxter and Conversion: A Study of Puritan Concept of Becoming Christian* (Scotland, UK: Christian Focus Publications, 2007), 101.

<sup>18</sup> Beougher, *Richard Baxter and Conversion*, 103.



evangelistically effective is for each leader to live an “evangelistic life” An important part of that is growing and walking authentically with God. He quotes Robert Coleman, “Supremely, I believe that the real incentive for witnessing comes from the worship of God.”<sup>19</sup> In exploring the reason for the lack of evangelistic zeal, Tice in his brief (101 pages) but powerful treatise, *Honest Evangelism*, spends a chapter on three theological reasons namely: the necessity of worshipping and glorifying the True God, the anticipation of heaven for believers and the threat of hell for unbelievers. Tice then hits hard by challenging believers to look at the idols in their life that cause them to stay silent. He presents four great questions in order to unearth one’s idols. John Teter in *Get the Word Out*, adds a chapter called “Who Will Give You Props” (the cool way of saying “proper respect”). He may not call it idolatry but still focuses on the idolatrous temptations to love of self and a desire for praise from the world. Drawing from deep insights into scripture, Teter suggests that growing in Love for God is essential to becoming an active witness and gives practical steps to follow.

From the cross-cultural perspective of Fernando in *Sharing the Truth in Love*, he cautions about the danger of a weak spiritual condition. He advises a focus on the Great Commission. “Witnessing is an essential ingredient of a Christian life... People who are not actively involved in fulfilling the Great Commission are being disobedient to Christ.”<sup>20</sup>

In *The Unchurched Next Door*, Rainer similarly suggests that the cause of not reaching the unchurched in North America is simple: Disobedience and Laziness. These

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<sup>19</sup> Mittelberg, *Becoming a Contagious Church*, 37.

<sup>20</sup> Fernando, *Sharing the Truth in Love*, 92.

are spiritual problems. He puts forth “eight tough questions” that are preliminaries to reaching the “unchurched next door.” Toward the end of the book, he discusses reasons the church is not reaching the unchurched. Of his ten reasons, number one is Spiritual Lethargy. “The problem for many Christians is that they are not growing spiritually and the lack of spiritual growth inevitably leads to a diminished desire to share Christ with others.”<sup>21</sup> Dever, in *Gospel and Personal Evangelism*, ends his chapter on why believers don’t evangelize, with a similar conclusion. “If we would be more faithful in evangelism, we should fuel the flame of love toward God within us...a fire so enflamed by God will have no trouble igniting our tongue.”<sup>22</sup>

### Love for People

R. York Moore goes for the direct approach by titling his evangelism primer, *Growing Your Faith by Giving It Away*. His assumption is that engaging in personal evangelism is the best way to grow spiritually. His writing is full of stories and some very helpful sidebar statements, quotes and resource recommendations and an application section at the end of every chapter. In the second part of the book, he uniquely presents good advice on reaching different kinds of people within our circle. He gives this sidebar: “Engaging in the adventure of evangelism will reignite our hunger both for Jesus and for his sheep. Doing often precedes feeling.”<sup>23</sup> Silvos in *Prayer Evangelism* reminds his readers that the effectiveness of our witness has to do with our love for our neighbors.

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<sup>21</sup> Rainer, *The Unchurched Next Door*, 217.

<sup>22</sup> Dever, *The Gospel and Personal Evangelism*, 29.

<sup>23</sup> R. York Moore, *Growing Your Faith by Giving It Away: Telling the Gospel Story with Grace and Passion* (Downers Grove, IL: InterVarsity Press, 2005), 175.

Love for God does automatically result in love for specific people. He outlines twelve sins that cause a lack of love in a witness. He concludes: “Loving the lost is as essential as loving God if we are going to reach sinners in our cities for Christ.”<sup>24</sup> In his booklet, *Overcoming Walls to Witness*, Beougher devotes a whole chapter on the issue of apathy. We do not care, he admits. His prescription is to develop a compassion for the lost. He presents five practical steps toward developing a deep concern for the lost.

*Every Member Evangelism for Today*, a 1976 update of a 1922 work by an evangelist and Bible teacher named Judson Eber (J.E.) Conant, reasons that spiritual life expresses itself in love. He tells the story of a pastor who was frustrated in getting his members to witness until he began to “teach his people to love... love God and your neighbor.”<sup>25</sup>

Ajith Fernando starts with the grim theological fact that people are simply lost. “If we love people, our hearts will be broken over their lostness.”<sup>26</sup> Then a passion grows and a vision of lostness expands into an urgency to share the Gospel that saves. Tice quotes an amazingly reasonable argument put forward by an unbeliever: “If you believe that there’s a heaven and a hell, and people could be going to hell or not getting eternal life, and you think that it’s not really worth telling them this because it would make it socially awkward...how much do you have to hate somebody not to proselytize?”<sup>27</sup>

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<sup>24</sup> Ed Silvoso, *Prayer Evangelism* (Ventura, CA: Regal, 2000), 194.

<sup>25</sup> Roy J. Fish and J. E. Conant, *Every Member Evangelism for Today* (New York, NY: Harper & Row, 1976), 43.

<sup>26</sup> Fernando, *Sharing the Truth in Love*, 231.

<sup>27</sup> Rico Tice, *Honest Evangelism: How to Talk about Jesus Even When It’s Tough* (Epsom, UK: The Good Book Company, 2015), 38.

## Prayer

So how do non-evangelizing, committed Christians grow in their love for the lost? Prayer.

Several volumes advocate the power of prayer, not only to foster love for the lost but also to combat fear, grow in awareness to opportunities and amplify effectiveness. Even Mittelberg's strategic level approach in *Becoming a Contagious Church*, admits that prayer should be injected into every step. He also observes: "Prayer always seems to precede effective evangelism."<sup>28</sup> Later, the author will mention prayer as evangelistic tactic but prayer also prepares the witness as well. Pointer and Dorsey in *Evangelism in Everyday Life*, points out that prayer for the Christian witness is more prevalent in the Bible than for the unbeliever. The authors devote most their chapter on prayers ("How Do We Pray for Someone?") for believers and a list of twenty-four prayers for unbelievers. In *Sharing Jesus Without Fear*, William Fay uses an equal amount of ink on suggesting prayers for believers and unbelievers in his chapter on prayer ("How to Pray for Unbelievers"). Rick Richardson's innovative work *Reimagining Evangelism*, provides a list of scriptural prayers for the witness and the seeker.

Conant's vintage primer makes clear that prayerlessness is the root cause of the weakness and coldness of the church. He pleads, "Where are those burdens of prayer for the church and those agonizing yearnings over the lost that our fathers knew?"<sup>29</sup>

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<sup>28</sup> Mittelberg, *Becoming a Contagious Church*, 203.

<sup>29</sup> Fish and Conant, *Every Member Evangelism for Today*, 50.

## Holy Spirit

What is the most needed prayer of the Church? The plea for an outpouring of the Holy Spirit.

*Get the Word Out* by Teter is a training manual for Word-based evangelism through Groups Investing God (GIG), where participants encounter Jesus through his Word. He dedicates a whole chapter on being “Filled with the Spirit.” He states “The Spirit’s ministry is to open our souls, our eyes, our minds and most importantly our mouths so that we can teach people to see the invisible God.”<sup>30</sup> Richardson, in *Reimagining Evangelism*, allocates complete chapter on “Rediscovering the Holy Spirit.” His insight combines the empowering aspect with tactical relationship of the Holy Spirit’s ministry.

Again, Conant expertly traces the need for power from the empowerment of the Spirit to the Crucified Life and the Resurrected Life to a Love for Christ that flows out as Love for the Lost. Part III which includes chapters on “The Supernatural Life” and “Overflowing Love” could be printed as a basic manual for this section on the Spiritual Factor. He concludes: “It is not the imperative of an external command that sends us after the lost; it is the impulse of an indwelling Presence.”<sup>31</sup>

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<sup>30</sup> John Teter, *Get the Word Out: How God Shapes and Sends His Witnesses* (Downers Grove, IL: InterVarsity Press, 2003), 107.

<sup>31</sup> Fish and Conant, *Every Member Evangelism for Today*, 75.

## Emotional factor

### Introduction

Of all the emotions that may be generated by the topic of evangelism, by far the greatest is Fear. Metzger in *Tell the Truth* relates, “The greatest obstacle in personal evangelism is fear.”<sup>32</sup> Most books that are worth reading on evangelism will cover the “fear factor.” The author discovered through his first congregational survey that fear is a major factor in preventing believers from sharing their faith. This is the reason that the chosen title for the training developed in this project is called “Courageous Evangelism Training.” A review of all the resources that address fear would take up the whole chapter. The focus, here, will be on the resources that make a significant contributions to the topic of fear.

### Fear

*Share Jesus Without Fear* by William Fay, one of the older books reviewed, needs to be covered because of its title. Disappointment is in store, however, if one expects a major treatise on the diagnosis and cure of fear in evangelism. Only one chapter addresses the issue. The “top six fears” seem redundant like “I’m afraid of what friends think” and “I’m afraid of losing my friends and relatives.” Fay’s insight does not seem as helpful as other resources on the list. There are other redeeming qualities in the book, like the suggested discussion starters and the answer to objections to the Gospel but even they seem archaic and pedestrian. The best part of the book is the section on prayer, mentioned in the section on the Spiritual Factor.

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<sup>32</sup> Metzger, *Tell the Truth*, 175.

A more modern approach can be found in *Beyond Awkward* by Beau Crosetto. If Fay's book is written for modernists, Crosetto's book gives a post-modern perspective. Given the intriguing title, *Beyond Awkward*, does not disappoint in its honest and winsome approach. Crosetto admits up front, that evangelism is awkward but that "Awkwardness usually precedes God moving in a powerful way"<sup>33</sup> and that "right next to scared is excited."<sup>34</sup> He is also able to give some clues on the difference between awkward and creepy. He also honestly admits that a faithful witness must break some social norms like "don't talk to strangers."

Some authors talk about fear as a barrier that must be breached. In *Reimagining Evangelism*, Richardson admits there is no such thing as risk-free evangelism. He talks about that "knot in the stomach and the 'anxiety buzz' in my chest."<sup>35</sup> In obeying the Spirit's nudge to speak to someone, he concludes that "the biggest thing I have to lose is the security of my comfort zone."<sup>36</sup> More than a "buzz," Tice calls the barrier which must be crossed "the pain line" and likens it to the anxiety Paul experienced when anticipating persecution. He sees faith sharing a worthwhile effort because, on the other side, one might discover people's hunger for God rather than their hostility.

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<sup>33</sup> Beau Crosetto, *Beyond Awkward: When Talking About Jesus Is Outside Your Comfort Zone* (Downers Grove, IL: InterVarsity Press, 2014), 42.

<sup>34</sup> Crosetto, *Beyond Awkward*, 47.

<sup>35</sup> Rick Richardson, *Reimagining Evangelism* (Downers Grove, IL: InterVarsity Press, 2006), 77.

<sup>36</sup> Richardson, *Reimagining Evangelism*, 77.

## Causes of Fear

So what causes this malady of anxiety in Christians when they consider speaking to someone about Christ? In *Evangelism and the Sovereignty of God*, Packer discerns, “we are yielding to sin and Satan.” The fear of being thought of as odd is “false shame, which is not shame at all but pride in disguise.”<sup>37</sup> If the sin of disobedience and pride are not enough, Moore in *Growing Your Faith by Giving It Away*, explains that the devil then piles on something worse: guilt, which sours us to the adventure of evangelism. The nugget of “Uncommon Sense” that he shares in the sidebar is “Unless we deal with fear as it arises, it will sink deeper and deeper into our hearts until it controls us, making us ineffective witnesses in the lives of others.”<sup>38</sup> He offers a powerful analogy: “If we were to pass a burning building, the difference between cowardice and heroism would be action – whether we could lay down our fears and help rescue the people inside. Evangelism requires that we rush in with the gospel, even for the sake of one.”<sup>39</sup>

## Cures for Fear

So what are some of the cures for fear? Teter’s (*Get the Word Out*) answer is that Christians should first admit their fear and then manage it. He says, “Courage is grown as we look into the rearview mirror at our actions that cause us to move outside our comfort zones...when you look back, you will be surprised at how brave you were.”<sup>40</sup> In a chapter called “I Can’t Witness – I’m Afraid,” Pointer and Dorsey suggest five distinct causes for

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<sup>37</sup> Packer, *Evangelism and the Sovereignty of God*, 78.

<sup>38</sup> Tice, *Honest Evangelism*, 68.

<sup>39</sup> Moore, *Growing Your Faith by Giving It Away*, 79.

<sup>40</sup> Teter, *Get the Word Out*, 48.



anxiety in witnessing. The next chapter in *Evangelism in Everyday Life*, provides four practical steps to move beyond fear. The first is Prayer; “faith frees us from fear.”<sup>41</sup> The most unique suggestion is to partner with another believer in faith sharing. Beougher’s booklet *Overcoming Walls to Witnessing* may be short but it is packed with wisdom. He proposes four responses to fear and then points out God’s three resources in dealing with fear based on 2 Tim 1:7, “For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.” Metzger offers the most unique prescription for the “disease” of fear: worship. He allots twelve pages to elucidate how a powerful experience in worship energizes... mobilizes... creates the passionate motive... emboldens... focuses... sustains a passion” for evangelism. He returns to the issue later and gives more conventional solutions covered by others above.

### Encouragement for the Fearful

This topic cannot be put to rest without mentioning Thom Rainer’s *The Unchurched Next Door*. It is an amazing resource to help the fearful; even those paralyzed to witness to the Gospel. Through conducting 306 interviews with the Unchurched across all fifty states and Canada, he observed that not all Unchurched are alike and can be divided into five stages. He discovered that only five percent are openly antagonistic to the Gospel and four out of ten of the Unchurched are receptive to a believer’s concern for their eternal destiny. This means that the “fear of rejection is an often-used excuse by Christians for failure to witness, and it is just that: an excuse.”<sup>42</sup>

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<sup>41</sup> Lyle Pointer and Jimmy Dorsey, *Evangelism in Everyday Life* (Kansas City, MO: Beacon Hill, 1998), 19.

<sup>42</sup> Rainer, *The Unchurched Next Door*, 223.

One of the characteristics of the Unchurched is that they also get nervous about the topic but also, really want to talk about spiritual things. This book is valid and useful for this project because his research includes the New England Unchurched.

## **Informational factor**

### Introduction

The goal of evangelism is to move from a conversation to the content of the Gospel. But some may be unclear of their destination. A believer can lead a seeker into a jungle of theological assertions and lose them among irrelevant “trees.” Witnesses need a map to help them escort their hearers to the important sites that sum up the Gospel. That is the reason that Christians must be given information that presents the essential details of the Good News.

Some of the resources aim for brevity, others for theological accuracy, others for generational relevancy and others for memorability and still others for diagrammatic facility. To find an approach that covers all the above would be ideal. Each of the approaches has its strengths and weaknesses. Witnesses must choose an approach that would work in their particular context and try to minimize the weakness by supplementing the content with another approach.

### Brevity

In *The Gospel and Personal Evangelism*, Dever encourages his newest church members to develop a Gospel presentation that takes one minute or less. Some call it the “elevator test.” He then gives an example of a presentation that not only includes the

holiness and love of God but also describe the person of Christ as well as his work on the cross. The ideas of the kingdom of God and the Holy Spirit are not included but Dever is going for brevity.

### Accuracy

Metzger stresses the accuracy of the presentation in his evangelism training manual, *Tell the Truth*. As mentioned in the Theological section, Metzger spends a whole chapter (“The Gospel Reduced”) discussing ways to evaluate a Gospel presentation. He then provides his own version. Considering the prevalence of broken homes in our society, “Come Home” is a great concept for a Gospel presentation. It also appeals to the Gen X individuals who hunger for deep authentic relationships. In this biblically illiterate culture, his affirmation of God as Owner, Father and Judge helps paint an accurate picture of the Almighty. In his second point of the Gospel presentation he describes God-centered Living as obediently and completely following the two Great Commandments (Matt 22:36-40; Mark 12:28-34; Luke 10:25-28). In this way, he presents the Law in a more balanced and positive way than other presentations that see the Law as the basis for works righteousness. His diagram, however, appears very cluttered and intimidating for witnesses to learn. The “bones” of the “Bridge Illustration”<sup>43</sup> are recognizable in his diagram but with many more details. His outline gets high marks for theological accuracy and relevancy but low for memorability and diagrammatic facility.

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<sup>43</sup> Navigator Discipleship Tool, “The Bridge to Life,” accessed April 14, 2018, <https://www.navigators.org/wp-content/uploads/2017/07/navtool-bridge.pdf>.

## Simplicity

Tice in *Honest Evangelism*, represents the other extreme. He advances a very simple three point outline: Identity, Mission and Call. He also suggests a threefold response: Understanding, Agreement and Impact. Unlike Metzger, there is no careful exposition of the attributes of God but rather a proclamation of the person and works of Jesus. The issue of sin is covered within the context of the Cross. The threefold response questions: “Do they get it? Do they agree with it? What are they doing about it?”<sup>44</sup> prevent the presentation from being a mere stating of propositional truths and encourage a dialogue with a person. His framework may seem scant compared to Metzger’s but what it lacks in theological sophistication it makes up for in brevity and memorability.

## Scope and Creativity

As Metzger bestows his outline with the title, “Come Home,” Richardson in *Reimagining Evangelism*, insists “the theme of the gospel... ought always to be the dynamic action of God to set all things right.”<sup>45</sup> Instead of basing his outline on Paul’s theology in Romans, as Metzger does, Richardson derives his inspiration from Jesus’ proclamation “The kingdom of God has come near. Repent and believe the good news!” (Mark 1:15). He appeals to socially activist-ic Millennials by stating that “Salvation is spiritual *and* physical... individual *and* communal... personal *and* social... human *and* cosmic... people *and* nations.”<sup>46</sup> His Gospel illustration could be missed if the reader

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<sup>44</sup> Tice, *Honest Evangelism*, 65.

<sup>45</sup> Richardson, *Reimagining Evangelism*, 127.

<sup>46</sup> Richardson, *Reimagining Evangelism*, 126.

tends to skip over the appendices. In Appendix 2, he introduces “What’s at the Center?” which includes concentric circles representing individuals, relationships and systems. Although his illustration gives graphic expression to his “Big Story,” the nine-point outline still seems unwieldy. Richardson’s Gospel illustrations seem like a proto-type of the “Big Story” proposed in the next two resources. On the other hand, his metaphor of evangelism based on a wedding e.g. “popping the question” is innovative. He effectively calls Believers to become “matchmakers” for Jesus. His contribution is valuable for its comprehensiveness, in terms of world view and its creativity. It also helps the reader approach “post-Christian.”

### Generational

In many ways, Richardson lays a foundation for other “post-Christian” writers. His concentric circles come to full fruition in *True Story* by InterVarsity’s National Director of Evangelism, James Choung. Choung presents his ideas within the context of a story about an American-born Korean medical student who is exploring his (mis)understanding of the Gospel while trying to share it with a friend. The story line is compelling and propels readers into evaluating their own concepts. He resolves his plot by presenting, along the way, what he calls “The Big Story.” He captures his hearer attention by alluding to the “Ache” which is the longing within every person for a better world (systemic), better relationships (relational) and a better self (personal), similar to Richardson’s concentric circles. He also builds on the concepts of the Kingdom of God breaking into this world, a construct promoted by George Eldon Ladd in books like *The Presence of the Future*. What makes his Gospel Outline stand out is his insistence that the

Good News does not end with a person restored to God (personal) but continues into reconciling relational brokenness and forming community. The Reconciled Community is then sent out two-by-two into the world to heal systems like the environment and social injustice. This is the Bridge Illustration for this post-Christian generation. The diagrams are very descriptive and memorable and are backed with plenty of scripture reference. Generationally, it appeals to the community-craving Gen-Xers and the world changing Millennials. “Jesus wants us to join this resistance movement against evil, to go out and heal planet.”<sup>47</sup>

## **Tactical factor**

### Introduction

A Christian witness may have a thriving spiritual life in Christ, have recognized fears and handled them, have memorized a Gospel Outline and be poised to proclaim it but still may not know how to jump into an encounter with pre-believers. What approaches are appropriate and natural while respecting the personhood of the Unchurched and at the same time moves them closer to a saving relationship with Christ? Through research and experience, some of the authors provide insight into distinguishing degrees of unbelief. Others focus on discovering the most natural style for a witness. Many authors suggest ways to begin a conversation that leads to spiritual things. Still others suggest that prayer and the activity of the Holy Spirit is not just a preparation for evangelism but is a powerful tactic to draw the lost into an encounter with the Savior.

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<sup>47</sup> James Choung, *True Story* (Downers Grove, IL: InterVarsity Press, 2008), 213.

Like a soldier who is trained in more than hand-to-hand combat, a Christian witness needs an array of evangelistic tactics to select from in order to be effective.

Some well-intentioned teachers have suggested that tactics should be shaped by the predilections of the Unchurched. Thom Rainer in *Surprising Insights of the Formerly Unchurched* discovers from research that this is a misstep. He contends that our evangelistic efforts should not be shaped by the trends of the general population of Unchurched but rather on the perspective of the Formerly Unchurched. Rainer states that 80-90% of the Unchurched may never attend church. “We could be developing strategies to reach a sector of the population which, despite our best efforts will never attend church.”<sup>48</sup>

### Scales

In a more recent publication named, *The Unchurched Next Door*, Rainer determines that the Unchurched can be divided into 5 stages. Identified as the Rainer Scale, it characterizes the U5's as the Highly Resistant and Antagonistic, the U4's as Resistant but not Antagonistic, the U3's as Neutral but open to discussion, the U2's as receptive to the Gospel and the Church and the U1's as highly receptive. These stages suggest that certain tactics are more effective at particular stages. He also emphasizes that any one tactic will be effective with a percentage of the Unchurched and that Christians are disobedient if they do not employ the one tactic they know. The Rainer Scale is based on a wide scope of people, generationally and regionally but may be too general to be useful to reach younger generations.

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<sup>48</sup> Rainer, *Surprising Insights*, 20.

Don Everts and Doug Schaup, staff workers for InterVarsity Christian Fellowship, provide a more contemporary and generational perspective on the nuances among non-Christians. In, *I Once Was Lost*, the authors commit the whole work to describe five Thresholds through which non-Christians through on the way toward becoming a subject of the Kingdom of God. Based on their experiences with post-modern college students, they submit that unbelievers must pass from Distrusting to Trusting, Complacent to Curious, Closed to Change to Open to Change, Meandering to Seeking and Non-Committed to Willing to cross the line into the Kingdom. The duo not only suggest specific tactics for helping people cross each threshold but also large group events appropriate for each threshold. This resource is especially helpful in reaching this specific demographic but also has value for the general population.

### Styles

Not only are there different kinds of unbelievers, God also created a variety of witnesses to reach them. Mittelberg in *Becoming a Contagious Church*, does a great service in distinguishing six evangelistic styles. Tice in *Honest Evangelism*, uses a subset of the list and provides Biblical examples of each. Their accuracy are attested to by the plethora of websites that make reference to them. Here is a useful questionnaire.<sup>49</sup> Mittelberg encourages readers to seek more details on the styles in a previous volume, *Becoming a Contagious Christian* (1995).

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<sup>49</sup> In-Him, "Evangelism Styles Questionnaire," accessed April 14, 2018, <http://in-him.com/styles-worksheet.pdf>.



## 1. Confrontational or Direct Style

The one style that intimidates most Christians is the use of the Confrontational or Direct style. Rainer's research in *The Unchurched Next Door*, reminds prospective witnesses that even this approach touches some of the Unchurched. Eleven percent (11%) of North Americans are U1's which means they are waiting for someone to simply tell them about Jesus. "When a U1 hears the Gospel, a common response is: 'Where have you been? You have the news I have been seeking.'"<sup>50</sup>

## 2. Intellectual Style

The Intellectual Style describes a witnesses who is "prepared... to give the reason for the hope" within them (I Pet 3:15). Many new resources have been produced since McDowell's *The New Evidence that Demands a Verdict* (1999) which are beyond the scope of this dissertation. Fay in *Share Jesus Without Fear*, suggests in a chapter, "Ready Responses to Common Objections" for thirty-six such questions with about a half page response for each. Mack Stiles in *Speaking of Jesus*, cautions that there may be questions behind the questions. He writes two brilliant chapters called "Questions" and "Answers" based on a book by a former InterVarsity staff evangelist, Cliff Knechtle called, *Give Me an Answer*. His counsel in answering a question is to not aim at winning the argument but point them to Jesus. Richardson quotes his previous book, *Evangelism Outside the Box* in listing four questions behind every question.

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<sup>50</sup> Rainer, *The Unchurched Next Door*, 247.

### 3. Testimonial Style

Tice, in elucidating the different styles, offers that a simple three-point outline in sharing a testimony: “1. What was I like before? 2. What did Christ do for me? 3. What difference does he make?”<sup>51</sup> He also commends some questions for those raised within the church. Metzger, builds on that outline with more detailed sub-points. Stiles supplies a whole chapter called “Telling Your Story” with an accompanying story, caveats and a narrative five-point outline. The postmodern writers believe that pre-believers are not as much interested in a rehearsal of history but rather in a “current events” approach, they call Transformation Stories. Especially for those who grew up in the church, Richardson suggests “learning to recount experiences of God’s reality and impact, is what will help us and others most.”<sup>52</sup> Crosetto includes an appendix on how to write a Lordship/Transformational Story.

### 4. Interpersonal Style

Rainer’s research of *The Unchurched Next Door*, reveals that “The unchurched would like to develop a real and sincere relationship with a Christian.”<sup>53</sup> Friendship evangelism has been promoted by Jim Peterson and Joe Aldrich in *Evangelism as a Lifestyle* and *Lifestyle Evangelism*, respectively. In a more recent take, York Moore in *Growing Your Faith by Giving It Away*, proposes a more systematic approach and offers a Relational Momentum Chart. He discovers that the hardest part is not making

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<sup>51</sup> Tice, *Honest Evangelism*, 79.

<sup>52</sup> Richardson, *Reimagining Evangelism*, 90.

<sup>53</sup> Rainer, *The Unchurched Next Door*, 28.

relationships but rather the risking of the relationship by “moving intentionally toward more open and consistent discussions of the gospel as we develop relationships...”<sup>54</sup>

Richardson contributes a whole chapter on “Spiritual Friendships” with counsel on leveraging a believer’s interests.

## 5. Invitational Style

Mark Mittelberg’s *Becoming a Contagious Christian*, quotes George Barna’s 1990 research that “one out of four adults would go to church if a friend would invite them.”<sup>55</sup> He deduces that out of every four invitations three also result in spiritual conversations. He, however, is not as optimistic as Rainer. The biggest takeaway of Rainer’s entire book is “More than eight out of ten of the unchurched said they would come to church if they were invited.”<sup>56</sup> He almost jumps up and down through the pages to urge Christians to invite their neighbors to church.

## 6. Serving Style

Steve Sjogren, in *Community of Kindness* (2008) and *Conspiracy of Kindness* (2003) seems to have the corner on teaching about Servant Evangelism. It is interesting that more recent authors reviewed are silent or have transformed this style into expressions of social justice. Although Silvos’s *Prayer Evangelism* emphasizes praying

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<sup>54</sup> Moore, *Growing Your Faith by Giving It Away*, 72.

<sup>55</sup> Mittelberg, *Becoming a Contagious Church*, 132.

<sup>56</sup> Rainer, *The Unchurched Next Door*, 24-25.

for the needs of your neighbor, he also demonstrates through scripture that “caring for those in need leads to church growth.”<sup>57</sup>

### Conversations

Many Christians gets stuck at the point of not knowing how to start a spiritual conversation with someone they have served, invited, or befriended. William Fay of *Share Jesus Without Fear*, presents five opener questions. Most of these have been around for a long time. His “Optional Conversation Joggers” in the appendix are much better. Metzger’s massive manual provides principles like “Evangelism is asking the right questions.”<sup>58</sup> Jumping into spiritual beliefs seems to him more like a “spiritual mugging.” He offers questions similar to Fay’s but adds ways to turn ordinary situations toward spiritual conversations. His diagram on conversational evangelism, like his outline seems complicated.

### Prayer and Power

Prayer and the Holy Spirit were mentioned as key resources in the section on Spiritual Factors impacting evangelism. But prayer and the ministry of the Holy Spirit are also involved in the actual process of witnessing. Several books from different generations have emphasized Prayer as a tactic in sharing one’s faith.

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<sup>57</sup> Silvos, *Prayer Evangelism*, 211.

<sup>58</sup> Metzger, *Tell the Truth*, 217.

## Prayer Ministry

Ed Silvos is a product of a revival in Argentina. In his book, *Prayer Evangelism*, he highlights the essential role of prayer in not only preparing people to receive the Gospel but also as a tool in proclaiming the Good News. He defines prayer evangelism as “talking to God about our neighbors before we talk to our neighbor about God.”<sup>59</sup> Based on Luke 10, Silvos suggests three steps: Bless the neighbor, Spend time in Fellowship with them, and Address their felt needs in prayer, expecting miracles. He points out that this is a way to prove to them the identity and power of Jesus. In ministering to people from other faiths, Fernando also plugs prayer because he remarks, “I have yet to meet a person who has refused to be prayed over.”<sup>60</sup> He cautions, however, an emphasis in this area can cause some misunderstanding about the nature of the Christian God.

## Listening Prayer

Listening Prayer has become a common thread throughout the “new generation” of evangelism authors, but it also appears in *Becoming a Contagious Church* (2001). “Who knows what exciting doors of spiritual influence God will take us through if we just listen to his voice and do what he tells us. God is actively reaching out to lost people. We just need to respond to his promptings and seize the opportunities he provides. When we do, he’ll use us to touch the heart of others – and in the process he’ll work in us, too, expanding our hearts.”<sup>61</sup>

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<sup>59</sup> Silvos, *Prayer Evangelism*, 35.

<sup>60</sup> Fernando, *Sharing the Truth in Love*, 65.

<sup>61</sup> Mittelberg, *Becoming a Contagious Church*, 43.

Richardson, in *Reimagining Evangelism*, with his postmodern-friendly approach, encourages developing the habit of walking around looking at people while one is listening to God to discern the ones in whom God is already at work. Richardson mentions Teter's *Get the Word Out* as having the same idea. Both post-modern writers are not afraid to suggest that the "supernatural ministries" of the Holy Spirit are available to believers today. Devoid of old dispensational and cessationist fears, they encourage words of knowledge, discernment and healing prayer. Crosetto devotes two chapters on the spiritual battle, in believers are engaged. He also includes a complete chapter on "Listening to the Holy Spirit." All of these authors realize that postmodernists may avoid religious label but they are open to spirituality. They base their journey toward truth on experience rather than reason. Crosetto advises: "They need to be convinced that something works, not that it is true. Once they are shown that this faith is real – makes a difference- for their life, they will change their behavior and eventually their mind."<sup>62</sup>

## **Logistical Factor**

### **Introduction**

The Logistical factor is concerned with how witness fits into one's life. Very few are fulltime evangelists that can go out on the streets, beaches, and campuses every day and have the pleasure of pleading with people about the bent of their soul. An obvious obstacle to the active faith sharing of everyday Christians is busyness. Many authors recognize the time and energy constraints of believers and address ways for them to leverage the resources they have.

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<sup>62</sup> Crosetto, *Beyond Awkward*, 56.

## Busyness

Rainer in *The Unchurched Next Door*, lists “Ten Reasons We Have Not Reached the Unchurched.” Reason #4 is Busyness. He strongly suggest that “Perhaps one of Satan’s most effective strategies is to get us so busy that we fail to do that which is such a high biblical priority.”<sup>63</sup> The researcher concludes that reaching the Unreached is not of high importance to some believers and it should be for all. *The Gospel and Personal Evangelism* contains a similar chapter. Dever proposes five basic excuses (and several others) but also provides twelve powerful steps toward planning to “stop not evangelizing.” He suggests that one basic excuse is “Other things seem more urgent.” His concluding paragraph brings conviction by asking about the “fire [in] our hearts.”<sup>64</sup> Beougher dedicates a whole chapter on the Barrier of Busyness in *Overcoming Walls to Witnessing*. This is the best of the three resources as he contributes helpful insight about time and practical advice into relationships.

## Developing Spiritual Friendships

One of Dever’s other basic excuses is “I don’t know any non-Christians.” In the second half of his work, *Growing Your Faith by Giving It Away*, Moore presents wisdom and stories in each chapter for reaching seven different kinds of people. He boldly proclaims “But each and every Christian needs to find a time and place to meet lost people in their domain.”<sup>65</sup> Fay in *Share Jesus Without Fear*, agrees by supplying a

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<sup>63</sup> Rainer, *The Unchurched Next Door*, 221.

<sup>64</sup> Dever, *The Gospel and Personal Evangelism*, 29.

<sup>65</sup> Moore, *Growing Your Faith by Giving It Away*, 123.

chapter on “Developing and Keeping Non-Christian Friends. He supplies over a dozen ways to start friendships. It is helpful as a beginning for a more extensive and creative list. Richardson, writing with the post-modern in mind in *Reimagining Evangelism*, affirms that fostering friendships is especially tantamount for the “Starbucks Generation.” He gives creative insight in a chapter called “The Art of Spiritual Friendships.” Rather than giving dozens of suggestions, he helps Christians personalize their approach by asking two questions: “What do I love to do? How could I do what I love with people who don’t know Jesus yet?”<sup>66</sup> Rainer in *Surprising Insights* correlates his research with other research on the impact of friends and comes to one strong conclusion: “the most receptive unchurched people may be living in the homes of our church members.”<sup>67</sup>

### Divine Appointments

A conversation about the logistical approaches is not complete without mentioning the factor of serendipity. Several authors allude to Divine Appointments if only in passing. The first truths to remember that will get Christians to witness, Tice in *Honest Evangelism*, suggests is God’s Sovereignty. He rightly posits this is the theological basis for expecting and praying for an awareness of Divine Appointments. Moore treats this idea in a chapter entitled “Reaching Anyone Brings Our Way.” He concludes “There is never a time when we are off duty, and often when we think we are, Jesus chooses to lead us into another adventure of faith and risk.”<sup>68</sup> In *Beyond Awkward*,

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<sup>66</sup> Richardson, *Reimagining Evangelism*, 68.

<sup>67</sup> Rainer, *Surprising Insights*, 84.

<sup>68</sup> Moore, *Growing Your Faith by Giving It Away*, 179.



Crosetto begins his first chapter by telling a story of missing a Divine Appointment and encourages believers to be aware of people who are eagerly waiting to hear the Good News. Stiles in *Speaking of Jesus*, devotes an entire chapter called “Divine Appointments.” Teaching from the Encounter with Woman at the Well (John 4), he demonstrates that this was one of eight ways Jesus engaged the world. He concludes “We won’t know the exact times, dates and places of our appointments. It’s enough to know that they will happen”<sup>69</sup> as we pray to be used in evangelism.

## **Experiential Factor**

### Introduction

A believer can be convinced by scripture and theology, fortified by prayer and courage, equipped with a Gospel outline, trained with effective tactics and managed priorities but still not evangelize. There is no substitute for experience. The literature may be sparse on the topic because of the nature of the issue but several resources contribute wisdom in the process. The author’s survey results also discovered that inspiration from the past or present can encourage a lifestyle of soul winning.

### Biographies

Biographies of fruitful evangelists and effective pastors are a great source of inspiration. They help believers see evangelists as fallible human beings as well as individuals who have strove to obey the Great Commission. Inspiration is found in their passion for souls. The historical accounts of John Wesley, George Whitefield, D. L

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<sup>69</sup> J. Mack Stiles, *Speaking of Jesus: How to Tell Your Friends the Best News They Will Ever Hear* (Downers Grove, IL: InterVarsity Press, 1995), 77.

Moody, Hudson Taylor and John Sung as well as others bring alive the task of evangelism.

No greater light of evangelism shines brighter in the 20<sup>th</sup> Century, than Billy Graham. Out of nearly a dozen biographies written about this world evangelist, his autobiography, *Just As I Am*, stands out as the definitive work. He very candidly retells his failures to share the Gospel personally and accurately as well as his commitment to improve. This work of over 800 pages is worth tackling to obtain a personal inside view on one man's attempt to "see what God will do with a man fully consecrated to him?"<sup>70</sup>

Although Timothy Beougher's *Richard Baxter and Conversion* focuses on the theological and methodological issue around evangelism, the reader is also treated to a sixteen page biographical sketch of this 17<sup>th</sup> century pastor-evangelist. As different as the context and calling Graham is from Baxter, one finds the same passion for the conversion of souls. Even at Baxter's funeral, he was memorialized by these words: "Love to the souls of men was the peculiar character of Mr. Baxter's spirit. In this he imitated and honored our Saviour, who prayed, died and lives, for the salvation of souls."<sup>71</sup> Baxter is a premier model for pastors seeking to obey Paul's exhortation to Timothy, "do the work of an evangelist" (2 Tim 4:5).

### Praxis

In *Evangelism in Everyday Life*, Pointer and Dorsey's final solution to the fears that prevent witness is partnering with other believers. This may seem obvious that it is

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<sup>70</sup> Mark Fackler, "The World Has Yet to See...", *Christianity Today*, no. 25 (1990): accessed April 14, 2018, <http://www.christianitytoday.com/history/issues/issue-25/world-has-yet-to-see.html>.

<sup>71</sup> Beougher, *Richard Baxter and Conversion*, 33.

often missed. Jesus never sent any disciple off by himself. Mittelberg, in *Becoming a Contagious Church*, submits that in order to live an evangelistic life, one must spend time with Contagious Christians and just “get in the game.” He relates, “Actual face-to-face interaction with people who don’t know Christ is, without question, what motivates me more than anything else.”<sup>72</sup>

### Mentors

Teter quotes another author in defining mentoring as “a relational experience through which one person empowers another by sharing God-given resources.”<sup>73</sup> He points out that growth in witness requires a mentor. Stiles encourages finding an evangelism mentor in order to pick their brain and to get involved in evangelism with them. Rainer, in *Surprising Insights*, points out that the pastor is a critical mentor and example in a church. Much more needs to be written on the role of a mentor in growing evangelistic effectiveness.

### Accountability

If pastors are to be mentors and examples of evangelistic fervor to their flocks, what motivates them? The answer is accountability. In *Surprising Insights*, Rainer reports that “If there was a single characteristic that separated pastors of effective churches from other churches, it was the issue of accountability in personal evangelism.”<sup>74</sup> He backs it

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<sup>72</sup> Mittelberg, *Becoming a Contagious Church*, 42.

<sup>73</sup> Teter, *Get the Word Out*, 146.

<sup>74</sup> Rainer, *Surprising Insights*, 162.

up with research data. In his other research-filled work, Rainer, in listing reasons the unchurched are not reached is the loss of the habit or discipline of sharing one's faith regularly. This flows into the next reason: lack of accountability. He deduces, "Accountability is likely to engender more witnessing attempts to the unchurched. Attempting more evangelistic encounters creates a habit of witnessing that then increases our zeal for evangelism."<sup>75</sup> Out of all the authors reviewed, it is stunning that only one author in his two works commends accountability as a motivating factor for actively witnessing Christians.

## **Conclusion**

I became a Christian in the late 1970s and believed that I was familiar with the best books on evangelism. As the journey of this project began, my pride rapidly deflated as I became aware of a plethora of new literature to address the topic. Although I still stand by some of the great standards on evangelism, a new group of authors has arisen to train up a new generation and address the issues and factors that my generation overlooked. It behooves anyone who desires to develop a "culture of evangelism" in the church, to take notice of the new voices speaking from their experience of engaging this culture and the present generation. We cannot assume that the old methods done the same way will mobilize a sleepy, exhausted, overworked, overscheduled church to bring Christ to the world. Listen to new voices.

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<sup>75</sup> Rainer, *The Unchurched Next Door*, 227.

## CHAPTER FOUR

### THESIS-PROJECT DESIGN

#### **Introduction**

The Project was designed to test the thesis of whether a multi-disciplinary training process acted upon the adult population of a multi-ethnic, English speaking New England church will effect changes that will result in that church becoming evangelistically effective.

The subjects were college-age through middle-aged adult Christians of various spiritual maturity level who regularly attend LifeLight. The training took place within a one month period where the subjects were trained through readings, lectures, examples, practice, accountability, and an evangelistic event. Due to the narrow time constraints, subjects were not able to receive fully the modules suggested in the curriculum. Ideally, the training would be over thirteen weeks, meeting once a week. New habits take time to form. Following the ideal training environment, subjects would be evaluated a year later to test whether the evangelistic habits have been incorporated into the daily walk of the subjects. This is beyond the parameters of this project. The present subjects were tested after only one month. Lasting results will have to be extrapolated from the data gathered.

#### **Step One: Develop Training Curriculum**

A survey of the attitudes, knowledge and behavior regarding evangelism in the LifeLight congregation was done in the spring of 2015. The Exploratory Congregational Survey and results are found in Appendix B. Seven areas of concern emerged from the result, as well as insights into the most effective format. A comprehensive personal

evangelism curriculum was developed based on these observations. The objective of the curriculum was to train (or re-train) the believers of our multi-ethnic New England church into becoming active witnesses of the Gospel. The hypothesis is that as more and more of the members become personally active in their witness of the Gospel, the more evangelistically effective the local body will become.

### Format

The Exploratory Survey inquired about the type of training (Q18\*, each number corresponds to a question in the Survey and Results located in Appendix B) that would be helpful. The results suggested the formats to be used in the training. The list was not exhaustive and did not ask for suggestions. However, of the possibilities suggested, “A Workshop on What Works, Shares Experiences, and Problem Solves” by far received the most votes. Respondents seemed to indicate that they were less interested in sitting and listening to someone talk about evangelism and more predisposed to a conversation with an instructor and with each other about frustrations regarding evangelism and ideas that work. The room needs be set up for maximal interaction and less like a lecture hall (or a typical church sanctuary). Although information would be presented, there must not only be time for questions and discussions, but also activities and exercises that would reinforce the material. Time would be spent in both small and large group discussions. A pattern of instruct-model-practice-evaluate would be conducive to this kind of workshop.

The second highest response to the question regarding the kind of training preferred (Q18) confirms the idea that members were not attracted to a lecture format. “An opportunity to share faith with another” edged out a class on “what our world is

thinking.” Although there would be less risk in attending a class, it is telling that folks were willing to engage in an experience of real live evangelism. This indicates that there is a motivation to obtain experience. The last question of the survey (Q30) proposed going out as a team to do evangelism to which forty-three percent (43%) responded positively. My conclusion was that there also needed to be an experiential dimension to the training.

The curriculum employed several training formats. In order to maximize the four hours of live training, each participant was provided with a pre-Seminar Preparatory Packet (PrepPacket) of materials that included required reading, prayer exercises, a writing assignment and a questionnaire. The Live Training Seminar notebook provided further material needed to participate in the workshop and resources for follow up training and preparation for the practicum. Colorful PowerPoint presentations were used to present each topic covered in the seminar.

### Topics

Based on the theological insights (chapter two) and the review of current literature (chapter three) combined with the results of the Exploratory Survey, it was concluded that in order to effectively train (or re-train) Christians in evangelism, seven areas needed to be addressed. These areas are theological, spiritual, emotional, informational, tactical, logistical and experiential. Although many topics could be included, the survey results indicated that these seven are the minimal areas of concern.

## **Theological**

Theological concerns seemed to be one of the easiest to address. The results of the survey (Q6 and Q13) indicated that many members were convinced that all that is needed to be an effective witness is to live out a Christian life. This may not come from a purely theological misconception but may also reflect an evolving view based on the weathering or eroding of their witness practice and encroaching fear. Still, the blatantly theological questions (Q22.A-Q22.J) fared better. The questions that seemed to stump many, concerned hell and predestination. Most (91%), however, were convinced of the exclusive Savior-ship of Jesus.

A short article from the InterVarsity website ([evangelism.intervarsity.org/why](http://evangelism.intervarsity.org/why)) was provided as a part of a PrepPacket to be read prior to attendance at the workshop. The article located in the PrepPacket (See Appendix/CET Curriculum) covers seven theological points: God's restoration plan for the world, the command of Jesus (the Great Commission), God's desire for every human being, how to love people, the ultimate future of unbelievers, our spiritual growth and the glory of God. Ideally, an original article that focuses on the specific areas of deficiency will replace the canned one. Most evangelism talks, however, probably spend too much time on the theological and not enough on the practical. A decision was made to minimize the theological portion of the training.

## **Spiritual**

There were some indications that a weak spiritual life affects one's witnessing habits. The spiritual factor ranks fourth in reasons (Q13) for not sharing one's faith. "I



need to get my life straightened out first” could be a moral concern but mostly shows a need for spiritual reformation and revival. There seemed to be a clear correlation in, at least one case between their lack of witness (Q5.E) and their spiritual self-description (Q4) as a “stagnant Christian.” At least nine of the authors mentioned in the Literature Review chapter (“Spiritual Factor”) would concur that a lack of evangelistic fervor is a caused by a weak or non-existent (unsaved) spiritual life.

The spiritual factor was addressed in the PrepPacket by a spiritual exercise and private reflection between the believer and her Lord. Confession of one’s condition and repentance toward healthy spiritual disciplines were encouraged. Scripture and experience advises that our spiritual life also is enhanced by transparent fellowship with other believers. A time of confession and prayer for one another (Jas 5:16) was a good way to begin a seminar on one of the most guilt-ridden topics in the Christian life: Evangelism. Intercessory prayer for specific unbelievers on our “hit list” moved the topic of evangelism from the theoretical to the practical. Visualizing the next encounter with a neighbor or coworker attempted to prepare the attendees for rest of the material in the seminar.

## **Emotional**

The emotional factor in witnessing is the most impactful, as indicated in the survey (Q13). The emotion of fear seems to be a major factor in reason Christians do not share their faith. The next question which surveyed top fears (Q14), was one of a few that prompted additional write-in responses. The top three fears, namely, being offensive, experiencing rejection and feeling awkward are purely emotional, while others have

intellectual and spiritual dimensions. The prevalence of fear in Christians regarding talking about their faith with their neighbor was so stunning that it prompted calling the whole curriculum, “Courageous Evangelism Training” (CET).

Acknowledgement of the immensity and prevalence of this emotion among the trainees was a great place to start. Scriptures and prayer are formidable weapons to wield against fear. Providing an eternal perspective and the value of people are also important factors. The example of a veteran evangelist’s struggle with fear when presenting the Gospel highlighted the spiritual warfare dimension and provided a realistic view of the problem. Inspirational quotes and stories were also used to touch people where the fear lurks.

### **Informational**

The need for more information was the easiest factor to undertake. Some may theorize: “If Christians only had enough data, they would share their faith more.” Unfortunately, years of sermon listening and volumes of “Quiet Time” notes and spiritual journals prove that, at least in America, the amount of material presented or absorbed does not necessarily translate into action. Perhaps the type of information presented is important. Also, the regular use of the material would reinforce its retention and benefit. In the response to the question of the kind of training that would be most helpful (Q18), a class on “What is the Gospel?” came in dead last. Knowledge came in fourth of six, as the most needed aspect of being trained in evangelism (Q19). Still, when listing members’ top fears (Q14), some of them were related to information. The top three fears pertained to emotion but the next one, “I am afraid I don’t know enough,” belied a lack of

information. Also the fear of being challenged and a general lack of confidence could be addressed by useful and practical information.

Grasping a basic gospel outline and memorizing key scriptures was beneficial. But in this workshop format, time was also set aside for practicing the presentation of the outline with each other. A theologically complete and accurate gospel outline helped distill out the essentials needed in presenting the Gospel. Mastering scripture that support the outline was emphasized because the power of the word sown in a life makes the difference, not our interpretation.

### **Tactical**

As wisdom is the application of truth and knowledge is the acquiring of truth, so the tactical is the application of the information necessary for evangelism. The fifth highest reason for not sharing the Gospel (Q13) is “I don’t know how.” The tactical factor is solved by providing evangelistic skills. In a military context, knowing your weapon and carrying it is only part of fighting. A soldier must know how to use the weapon and train in using the weapon in realistic scenarios. Even though the survey (Q20) asks about what information would be most needed to help the sharing of the Gospel, three of the five possible answers pertained to tactical skills. Clearly, “How to start a spiritual conversation” requires methods of moving a mundane exchange toward a conversation about spiritual things. Objections to Christianity could be addressed by knowledge of apologetic material (informational), but the objections could also be diversions. Skills in keeping the conversation focused on the inquirer’s personal struggle is needed. Jesus skillfully directed the discussion with the Samaritan woman away from

her theological diversion about Judaism and Samaritanism toward the core lesson: the identity of the Messiah (John 4:21-26). The fear of sharing the Gospel at the wrong moment is in part a tactical issue (Q14). “How to be a friend to an unbeliever” is also a forgotten skill of veteran believers (Q20).

Training on tactical skills involved developing relational and conversational skills. In an I-pod society, these are rare skills. The workshop included time to practice conversational skills. It was also important to discuss how relationships of trust are developed. Questions tailored for different situations helped propel an encounter into a spiritual conversations. Some Christians have disqualified themselves from evangelism because of an image of an evangelist. Participants were asked to take an Evangelism Style Questionnaire (ESQ), found in Appendix D, in preparation for the workshop so that a presentation on methods of evangelism would be more personally engaging. Although much time could have been spent on suggesting a variety of tactics and methods, the focus was on practical applications and rehearsal of some of these skills.

### **Logistical**

The third highest reason for not witnessing (Q13) is “I am too busy.” The Exploratory Survey also explored logistical factors directly (Q23). It unearthed that limitations in time and energy are the top two logistical factors. How does a Christian maintain a daily witness among all the other demands of life? When the question was asked in a different way, half of the respondents stated that they would share their faith more often if it did not take more time out of their life (Q28). One surveyee included a comment acknowledging that the priorities in their life could be in question.

The training in this area answered the question, “How can sharing my faith be a daily part of my life?” Workshop participants were asked to list the places frequented in their daily life and the people they encountered. The art of intentionality was emphasized. The workshop returned to the practice of prayer: prayer for self, prayer for unbelievers in one’s life and listening prayer at the beginning of the day, as well as throughout the day. The cultivation of an awareness of divine appointments throughout one’s day was another important concept. This section again ended with practical suggestions on how to change attitudes and habits.

## **Experiential**

In the question of format and content (Q18), respondents indicated that an opportunity to share one’s faith is preferred above every other kind of training except a workshop. This shows that there is no substitute for experience. Results implied that experience was needed more than information or knowledge in evangelism training (Q19). One commented that not having “enough partners in evangelism” is a logistical problem (Q23). Forty-three percent (43%) expressed interest in “going out as a team to do evangelism” (Q30). Forty-five percent (45%) revealed interest in being held accountable for their witness.

Undertaking the need for experience and accountability extended beyond what the workshop format could offer. One solution utilized was to have attendees commit to being accountability partners for the next four weeks. A list of possible disciplines was provided. Each pair committed on paper to one or more actions and agreed to contact one another on a regular basis for reporting, prayer and encouragement.

Experience, on the other hand came in the form of an evangelism practicum. A time of outreach into the community was scheduled. An evangelist from Open Air Campaigners ([www.oacusa.org](http://www.oacusa.org)) agreed to accompany the team. The evangelist brought and set up static displays in a local community park. Members paired up and engaged park visitors with spiritual surveys, spiritual conversations and a gospel outline. The outreach lasted four hours and connected with 23 visitors. A time of debriefing followed the event.

### **Step Two: Recruit Test Group**

Once the curriculum was established, participants in the training were needed. Instead of using two groups, with one as control group and the other as a test group, a one-group experiment was selected. This group were tested in a before-and-after scenario. The group was made up of current attendees of LifeLight. Most of them were a subset of the thirty-five participants in the Exploratory Survey.

An announcement was made to the congregation during a regular Sunday worship service. The Courageous Evangelism Training was scheduled to take place on Sunday, September 18, 2016, from 1:00 PM to 5:00 PM (four hours). The randomness of the selection process was limited by the offering of one single afternoon training in September. Those attending a university a distance away were deselected by virtue of schedule and inconvenience. High school seniors (also surveyed in the Exploratory Survey) also were deselected by the pressure of homework due the next day. So the test group became a narrower sample of the congregation by virtue of scheduling. This

narrower group represented Baby Boomers and GenXers thus perhaps, limiting its application and implications to Millennials and IGens (or GenZ).

Without university students, high school seniors and peripheral worship attendees, the test group consisted of ten single and married adults, from the age of 35 to 61 years of age. One was a recent worshiper at LifeLight, who was dating a member of the church and may or may not have been a Christian at the time of the seminar. Most were regular attenders, if not committed leaders of the English congregation. So the relative spiritual maturity tended to skew towards the high end. These eleven committed to fill out a Pre-Test survey, accomplish some individual preparatory training, participate in the four hour seminar, engage with an accountability partner, take part in a practicum exercise and fill out a Post-Test survey. They also committed to participate in an hour-long Focus Group.

### **Step Three: Administer Pre-test**

The test group was given a Pre-Test in order to establish a base line for the individuals who would undergo Courageous Evangelism Training. Fifteen questions were asked. They assessed the subjects in terms of spiritual maturity as well as their knowledge, skill, attitudes and behavior regarding evangelism. Queries were approached both qualitatively and quantitatively. The survey used the Likert Scale, rating questions, multiple choice questions and open ended questions. The Surveys were given a serial number so that a level of anonymity would be maintained but also to enable the Post-Tests to be corresponded with the Pre-Tests for accurate evaluation of the effectiveness of the training.

## **Step Four: Train Test Group**

### **Preparation Packet Assignment**

The eleven participants received a Prep-Packet, one week prior (September 11, 2016) to the seminar. The Prep-Packet introduced the theological, spiritual, emotional and tactical factors in evangelism. The theological factor was addressed by the reading of an article on the seven reasons for sharing one's faith. The spiritual factor was addressed by the reviewing of a collection of quotes about the connection between spiritual vitality and evangelism. It was followed up by a prayer journaling exercise that enabled participants to confess to God and plead for his help with regard to their spiritual condition. The next section introduced the resource of prayer to address spiritual, emotional and tactical factors. Participants were encouraged to not only read about prayer but also to engage in listening prayer, prayer for themselves, and prayer for unbelievers. Each was encouraged to begin formulating a list of five unbelievers. This "My Top Five" list would be used again in the live CET seminar. A two page article on Testimonies and how to write one was also provided. Trainees were encouraged to read the article and begin writing out their Testimony. One more activity was required in preparation to the actual workshop. Each were required to fill out an Evangelistic Styles Questionnaire (ESQ). The results of this would be used in the Evangelistic Methods Workshop.

### **Courageous Evangelism Training Live Seminar**

The live Courageous Evangelism Training (CET) Seminar took place on Saturday afternoon, September 18, 2016. A spacious, bright, modern classroom was chosen, equipped with 6 eight foot tables, 12 chairs, one high round table for speaker materials



and handouts, a podium for notes, a small table for laptop, and a 60 inch flat screen TV with HDMI cable. No sound amplification was needed for the size of the room and crowd.

All attendees were required to check in, ensuring that they signed the Informed Consent Document, filled out the Pre-Test Survey, and completed the Prep-Packet assignments. Each was assigned a serial number to attach to the Pre-Test and Post-Test and encouraged to memorize or annotate it. No record of the serial numbers with corresponding names would be kept, in order to safeguard the subjects' anonymity.

### **Introduction to the CET Seminar**

The Introduction was comprised of a short account of the background of the thesis-project and the goals of the workshop. It also included a brief overview of the four hour schedule. Participant were made aware that the seminar would not be pure lecture but full of opportunities to engage, discuss, and ask questions. They were urged to participate fully in the practicing of the skills that would be introduced. Power point and Notebooks were used to present the concepts. Activities were employed to reinforce and practice the skills as individual or in pairs, small groups or large groups.

### **Prayer Workshop**

The first section starts with a Prayer Workshop which involved praying for one another and for each one's "My Top Five." Since this topic was already broached in the Prep-Packet, most of the time was spent actually praying. Students broke into small groups of three or four and shared expectations and hesitations. Each prayed for the one

on the right and was encouraged to listen to the Holy Spirit (listening prayer) before praying out. If there were names on a “My Top Five,” prayer was offered for them using the list of prayer topics in the Prep-Packet. This was a good way to begin a training on evangelism; a topic fraught with feelings of fear and guilt but also spiritual warfare. Emphasizing prayer provided a model for the trainees to follow into the future. Prayer in small groups and in pairs emphasized that evangelism is more than “sales techniques.”

### **Fearless Workshop**

The Fearless Workshop is next and a major feature of this Courageous Evangelism Training. It was presented with pictures, quotes and scriptural teaching to appeal to the heart of the listeners. A large group exercise was used to start off the workshop. People were asked to get up and identify by standing along an imaginary scale across the front of the room, the degree of fear they have from the poles of “Energized” to “Petrified.” This icebreaker stressed that even the most effective evangelist battles anxiety in sharing the Gospel. The Fearless Session concluded with one-on-one prayer for each one’s specific fear.

### **Evangelistic Methods Workshop**

The Methods Workshop helped the trainees receive affirmation on their specific preferred Evangelistic Style. Filling out the ESQ ahead of time aided in getting maximum engagement from the trainees. Each was encouraged to share the results of the ESQ and then further elaboration of each style ensued. A Mnemonic device was also taught to help remember the six styles: Testimonial, Proclamational, Intellectual, Interpersonal,

Invitational, and Ministrational (Servant). A few other methods of evangelism were explored, like Literature, Small Groups, and Prayer Evangelism. Examples of ways these styles can be used in church outreach were discussed. Time was reserved at the end of this session for practicing Prayer Evangelism with one another.

### **Gospel Outline Workshop**

As a part of this Workshop, a volunteer was encouraged to share a Testimony in five minutes or less. The main concern of this class was to present a variety of frameworks and diagrams that help convey clearly and accurately the Gospel. A list of outlines were provided in the Seminar notebook. The ones that were more visual were demonstrated through Power Point slides. Some discussion touched on ways to evaluate the effectiveness of a Gospel Outline. Students were then encouraged to rehearse presenting a Gospel Outline with one another.

### **Art of Conversation Workshop**

The fifth workshop addressed another aspect of the Tactical factor in evangelism. The Art of Conversation Workshop began by taking a look at the examples of Jesus and Paul in Scripture. PowerPoint slides were employed to present some communication theory. Most of the time was used discussing pointers on how to become a good conversationalist. A list of conversation starter questions from various sources was provided. Participants paired up with a different person than before and practiced using one of the questions to start a spiritual conversation. They were encouraged to give feedback on the effectiveness of the questions and which ones were most useful.

### **Daily Witness Workshop**

The discussion of the Art of Conversation transitions well into discussing Logistical concerns in evangelism. The Daily Witness Workshop assumed that it is possible to share one's faith in the rhythm of one's life. Again, a biblical example was highlighted in the person of Philip, the Deacon (Acts 8:26-35). Through a PowerPoint presentation, ways to be intentional in one's daily routine were considered. The concept of Divine Appointments was emphasized and the usefulness of Listening Prayer in this regard was included. Time was set aside for each one to reflect on their daily pattern of places and people and to continue building a list of people ("My Top Five"). This list consists of unbelievers on whom each could have an impact without adding time and energy to an already busy life. The concept of intentionality was reiterated.

### **Accountability Workshop**

The remaining time was allocated to taking up the factor of accountability in experiencing changes in habits. Trainees were reminded that one of the goals of the training seminar is behavior change in regards to evangelism. A little space was used to talk through the way new habits are formed. The main goal in this section was to find an accountability partner and to commit to connecting weekly to discuss each other's progress on specific areas of discipline. They covenanted to maintain these practices for four weeks.

## **Follow-up Assignments**

Before the seminar was concluded, details about the Outreach Practicum were given. They received a list of items to work on in preparation to the Practicum, which was included in the training notebook. Trainees were asked to become proficient in using one of the Gospel Outlines and to memorize some of the supporting Scriptures. They were also encouraged to continue refining their personal Testimony so that it can be conveyed in five minutes or less.

### **Outreach Practicum**

The Evangelism Practicum took place on Saturday, October 8, 2016 from 1:00 PM to 4:00 PM at Cushing Memorial Park in Framingham, MA. The 57-acre park with paved ways, open field and shade trees is a popular place for families and couples to enjoy a casual stroll. Mark Sohmer, a missionary with Open Air Campaigners (OAC) agreed to lead us in this outreach. Four of the eleven who attended the live training, came out for the Practicum/Outreach. Reasons for the low attendance can be discussed in the Outcome chapter. We gathered for prayer and received a briefing by Mark, about how we would conduct the outreach. OAC is known for using visual and interactive displays in order to attract the attention of passersby. I also distributed a short Spiritual Survey and a Gospel Outline that could be used in an interaction with park attenders. We spent two hours engaging park attenders by initiating conversations with the Spiritual Survey or by using the visual displays as a topic of conversation. At first, the witnesses were hesitant and timid but after a half an hour, they grew more comfortable engaging strangers in conversation. The team connected with twenty-three people including some family

groups. Senior citizens, couples and families with young and elementary age children stopped and responded to the questions or just stared at the display. Some were already Christians and were much more open to conversing about their spiritual life. Others were happy but reserved about their condition. Several invitations to attend LifeLight, which borders Framingham, were given. By the end of the outreach, there were no clear new professions of faith but many good conversations and much progress was made in practicing the verbal expression of faith by the trainees. We concluded the outreach with prayers of thanksgiving and a debriefing. Participants expressed their initial awkwardness and the growing confidence and were grateful for the experience.

#### **Step Five: Administer Post-test**

The Post-Test Survey measured the changes in attitude, knowledge and behavior that have occurred as a result of the whole Process i.e. Preparation Assignment, Live Training, Accountability Exercise and the Practicum Outreach. Three-quarters of the survey questions (12/16) shadowed the Pre-Test in assessing the present developments compared to the baseline of one month prior. The final four questions focused on daily habits, methods, accountability and the Practicum experience. These questions required the surveyees to contribute sentences describing their reactions. They were given unlimited amounts of space. Surveys were collected from nine of the eleven trainees four weeks after the Live Training (one week after the Practicum).

### **Step Six: Conduct Focus Group**

In addition to the Pre-Test/Post-Test surveys, a Focus Group process was employed to get non-scripted answers. This process would hopefully spur on aspects and perspectives not covered by answering questions on a paper survey. The cross-talk of the various members would also inspire honest conversations that would be helpful to improving the training modules.

In an attempt to achieve the most candid reactions and feedback from the subjects, a neutral facilitator was obtained. Sean Bowen, the Director of Barnabas Ministries Inc., a ministry dedicated to developing small groups of pastors for mutual support, volunteered. He is familiar with the LifeLight congregation, having been a guest speaker at Sunday Service and the Adult Sunday School class on several occasions. His experience in spiritual direction, made him an ideal leader for the discussion. Sean was briefed on the project, its thesis, goals and process. He was also given a set of questions to use. Most of the group agreed to set aside forty-five minutes to an hour for an honest review of the Courageous Evangelism Training process.

A list of ten questions were provided to Sean as a way to launch into a discussion. They included open ended, fill-in-the blank questions as well as questions that probed the changes in attitude and behavior. The list avoided queries into knowledge and skills that was gained during training. The latter questions focused on the overall effectiveness of the content and methods of conveyance. Suggestions were sought as to additions, subtractions and modifications to the content. The goal was to give participants the freedom to compliment, criticize or suggest ideas that would make a training on personal evangelism as effective as possible.

Four members, including one who did not attend the training, spent 54 minutes discussing with Sean the suggested topics. My wife chose not to attend the Focus Group, even though she attended the full seminar, to ensure that members were able to speak freely. In order to maintain as much anonymity as possible, members were made aware of the safeguards. The discussion was recorded and the recording was given to the secretary of my previous church, Cheryl, who is unfamiliar with any members of LifeLight. She listened and transcribed the recording of the discussion, noting only by a number the different voices that contributed to the discussion. In this way, anonymity and freedom was maximized.

### **Conclusion**

The process was confined to four weeks. A pre-test/post-test methodology was employed to obtain data from one non-random test group. This approach sought to gain quantitative as well as qualitative information through fifteen questions. A Focus Group was also utilized as the most effective way to gain qualitative insight regarding the value and effectiveness of the training. One-on-one interviews could have been used but would not have the advantage of cross-talk and constructive discussions inspired by each other's perspective. The liveliness of the discussion indicated that the Focus Group was effective in sparking an illuminating discussion. Anonymity was maintained by the numbering of the surveys as well as the recording and transcribing of the Focus Group colloquy.



## CHAPTER FIVE

### OUTCOME FROM COURAGEOUS EVANGELISM TRAINING

#### **Introduction**

The thesis-project involved training ten members of the multi-ethnic congregation of LifeLight in a comprehensive personal evangelism training process that addresses the Theological, Spiritual, Informational, Emotional, Tactical, Logistical, and Experiential Factors that empower the personal witness of individuals. The effectiveness of the training was gauged by the answers to a Pre-Test/Post-Test Survey and the conversational feedback from a Focus Group. Most of the quantitative data was gleaned from Likert Scale questions on the Survey. Qualitative data was extracted from open-ended questions and the transcript of the Focus Group discussion. Ten participants filled out the Pre-Test Survey and nine returned the Post-Test. The data from the one respondent who filled out the Pre-Test Survey only, was used where statistically significant. Appendix G, “Summary of Results of the Courageous Evangelism Training Process” provides a visual representation of the data from the nine who completed the PreTest and PostTest surveys. Three trainees and one additional member of the congregation contributed to the Focus Group exchange. The additional member excused herself when the questions focused on the specific training received.

## **Theological Factor**

### **Survey Result Implications**

The theological factor was tackled minimally by a short article read as a part of the Prep-Packet prior to the Live Seminar. The Pre/Post-Surveys did little to evaluate any movement in theological knowledge or conviction among the trainees. However, comments submitted in response to open-ended questions revealed some theological misconceptions. Two surveyees were transfixed on the issue of being a good example as a Christian as a form of evangelism. Certainly, the moral character and the fruit of the Spirit, especially love, joy and peace, evidenced in a believer, are not insignificant components of a good witness for Jesus. Fixation on this led one of the respondents to resort to waiting and hoping for unbelieving workmates to ask, “Why are you so nice?” or “Why are you a Christian?” If this is the definition of evangelism gleaned from the training, the instruction failed. At the very least, an accurate definition of what constitutes evangelism should be included in the training. Perhaps a “Defining Evangelism Workshop” could be included in the PrePacket to be reviewed in preparation for a conversation early in the Live Seminar under Introduction. Appendix A, “Definitions of Evangelism” provides a fix for this problem.

### **Focus Group Reflections**

Despite the lack of an explicit session on the biblical definition of evangelism, the Focus Group yielded some helpful feedback. Group members were asked to complete the sentence: “Evangelism is...” Some answers were Biblical or Theological and others were reflective of the Emotional, Tactical, and Experiential Factors. They revealed a basic

knowledge of the Great Commission and of the process involved in presenting the Good News to unbelievers. Evangelism was expressed as a Testimony; of simply sharing one's spiritual experience. These are better results than the wider Exploratory Survey results and reflect a more mature understanding. The Focus Group discussion also expressed insight into the benefits believers received from being an active witness. They stated that faith sharing enriches one's faith and leads to deeper reflection on one's salvation. The love of God was suggested to be an important dynamic in transforming a believer into an active witness. They shared that witnessing brings a humility to the life of a witness and thus draws them closer to unbelievers. The converse was also expressed: non-witnessing Christians carry a superiority complex that keeps them aloof from the Unchurched. The respondents also expressed that evangelism was intimidating and challenging; that it was still difficult to initiate a spiritual conversation. They were not asked whether it was difficult because of fear or a lack of tactics in initiating a conversation. In reflecting on the experience at the Outreach, one contributor acknowledged that, initially, evangelism was a scary word that "throws off" Christ followers, having a negative stereotype. After the full training, she countered, "It does stretch you, it does challenge you, but it can be fun." She expressed herself biblically by defining evangelism as "throwing out the seed and letting the Holy Spirit do the rest" (Matt 13:24; Mark 4:3-4; Mark 4:26-27; 1 Cor 3:7).

There may be no easy way to avoid the words, "evangelism," "witnessing," or "sharing your faith." A clever marketing professional may develop a better word or phrase like "loving people to life," but the process is still the same. Any effective evangelism training must endeavor to present an accurate, Biblical, yet simple definition

of evangelism, while debunking stereotypes and providing an accessible process for its practice. From the data acquired, the participants implied that evangelism must be just as much experienced as exegeted.

## **Spiritual Factor**

### **Spiritual Maturity and Health**

#### **Spiritual Maturity of Participants**

The spiritual maturity of the Test Group was rather high. Half of the trainees have been Christians for over twenty years. The average spiritual age was 15-16 years. The number was approximate, since a Likert scale was used for the response within set groups. Two surveyees gave different answers, possibly because they could not remember the exact number of years since their conversion and estimated differently each time. One responder gave the answer “0-2 years” in the Pre-Test and “over 20 years” in the Post Test. This may be a former Catholic who gave the date of his baptism and then gave the date of his recent renewal of faith. The bottom line is that the group represents Christians of considerable maturity, which means the results will trend toward the responsiveness of that age group and will not help indicate the effectiveness of the training on less mature Christians. Attempts will be made to weigh the responses of the latter more than the former.

#### **Spiritual Health of Participants**

The number of years one is a Christian does not always provide an accurate picture of a believer’s spiritual health. Seven of the trainees described their condition

with words like “Growing,” “Prayerful,” and “Fervent.” Three members used less glowing descriptions, such as “Struggling,” “Stalled,” and “Stagnant.” Those three showed minimal progress in their spiritual health as result of the training. It may be too much to expect a change in merely one month’s time. The one exception was the individual who started out as “growing” and became “fervent” by the end of the process. This is an area deserving of more study and perhaps extends beyond the scope of this thesis-project. How does one improve spiritual health in a Christian? More specifically: Can an effective evangelism training process boost spiritual health? Certainly the literature states that spiritual progress positively affects one’s witness. There are also slight indications from the survey results that a robust, long term evangelism training program (at least 13 weeks) would raise the fervency and vitality of the witnesses. This is a mere extrapolation but it is also supported by the literature. In *Growing Your Faith by Giving It Away*, M. York Moore posits, “The adventure of evangelism is the best way to grow in faith and maturity in Christ.”<sup>1</sup> From an earlier generation, J. E. Conant in *Every Member Evangelism for Today* counsels, “Openness to the divine service [in obedience to the Great Commission] will bring immediate response in the inflow of the divine life which will both drive out disease and produce abounding health.”<sup>2</sup> Perhaps weak Christians are lacking in “Vitamin E.”

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<sup>1</sup> R. York Moore, *Growing Your Faith by Giving It Away: Telling the Gospel Story with Grace and Passion* (Downers Grove, IL: InterVarsity Press, 2005), 10.

<sup>2</sup> Roy J. Fish and J. E. Conant, *Every Member Evangelism for Today* (New York, NY: Harper & Row, 1976), 51.

### **Predictor of Effective Training: Maturity or Health?**

It would be helpful to see if the maturity or health of the believer is a predictor for the effectiveness of the training. As would be expected, there was greater overall positive effect on younger believers than with older believers. That is, of the five who have been Christians for less than twenty years, three showed generally positive responses to the training compared to those who have been Christians for twenty or more years, who had one with a positive response. A greater difference was discovered in terms of the spiritual health of the Christ followers. The six participants who self-described as spiritually healthy tended to have a better response to the training than the three who self-described as less healthy. The confusing correlation is that the trainee most affected and the one least affected by the training were both from the healthy category. Perhaps the growing Christian, who seemed unfazed by the training possessed a learning style untapped by the trainer. This individual also stated they were willing to be part of the outreach but chose not to participate on that day.

### **Quality that Predicts Effectiveness**

The conclusion is that spiritual health is more of a predictor of the effectiveness of the training than maturity of the believer. Any useful evangelism training should give attention to spiritual health and encourage, through the curriculum, a desire for personal revival and renewal of one's faith. As mentioned above, the training itself, given time, has the potential to positively influence the health of the believers.

### Number of Relationships with Unbelievers

Two observations can be made. Older believers tend to know fewer unbelievers than younger Christians. And the obverse is also true. Young believers tend to have more relationships with non-Christians. The subject who had been a believer for less than two years is the only one who was personally connected to more than fifty unbelievers. Two conclusions can be drawn. The longer one lives as a Christian, the more effort must be exerted to maintain connections with a pool of non-Christians. Churches that want to be evangelistically effective should think hard about limiting the “Christian-only” events e.g. board meetings, prayer meetings, etc. and encouraging interests with neighbors and people in the community. Also, younger believers should be equipped as soon as possible with evangelism skills. Older believers could serve as mentors and evangelism partners. There would be mutual benefit. Older believers could provide apologetic answers and foster character development, while younger believers could reintroduce the older mentor to the world of unbelievers and at the same time, inspire the mature one by the younger one’s zeal.

### Prayer for Unbelievers

Praying for unbelievers produced some of the best results from the Seminar Training. Seven out of nine of the learners had improvement in the discipline of praying for unbelievers on a regular basis. Two individuals never prayed for the salvation of unbelievers and now were praying for a specific number of unchurched friends. Others were able to count exactly the number of unbelievers they were praying for and to show an increase in frequency from “weekly” to “daily” to even “constantly.”

The results indicate that the prayer emphasis in the Prep-Packet Assignment, as well as the reinforcing of it in the Live Seminar was effective. Having participants think through their “My Top Five” unsaved associates on three different occasions in the Prep-Packet Assignments, during the Prayer Exercise, and during the Daily Witness Workshop drove home the importance of prayer in evangelism. Prayer for “My Top Five” was also on the list of suggested items for accountability. Reinforcement of this spiritual discipline in these multiple ways certainly contributed to the positive progress among most in the test group.

A recommendation in the area of the Prayer Workshop would be to continue the emphasis and practice in multiple ways. For more mature believers, this change could be very doable in that prayer is already practiced but perhaps is not as focused as much on their unbelieving neighbors. For young believers, this discipline helps excite them about the power and potential in prayer in general. Prayer should continue to be the first order of business of every evangelism training seminar.

### Deep Burden for the Lost

The Likert Scale was used to determine the level of burden the participants had for the lost. The attitude toward the “hell-bound-ness of my neighbors” was measured. That wording may have been an unfair commentary to use in a survey question. Hopefully, it did not influence the results. At the outset, the majority of surveyees (six out of ten) shared no burden or were neutral about having a deep burden for the unchurched and only one person “strongly disagreed.” After the Training, those who “agreed” or “strongly agreed” that they possessed a heart for the lost went from four out of ten to five



out of nine of the participants. One individual registered negative progress from “neutral” to “disagree.” This may have been a case of discovering through the Seminar, a lack of burden for the lost that was already there. This could be a good effect if it results in repentance and a hunger for revival. Although five of individuals showed no change, three demonstrated significant progress.

A burden for the lost may be an easy area to effect progress. Any conversation about improving one’s witness, no matter how inept the training, should reinforce the necessity of sharing the Gospel to those who have never believed. The fact that one sets apart four hours of one’s life to acquire knowledge, skill, and a behavior change should help underline the gravity of not sharing the Gospel. Of course, a burden for the lost involves more than just a mental assent to a theology of the lost and a belief in the ultimate destination of unbelievers. A burden for the lost comes from love and deep concern for people and their ultimate destination. Fernando points out, “If we love people, our hearts will be broken over their lostness. This will produce in us a passion like that of Paul when he cried, ‘For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race’” (Rom 9:3).”<sup>3</sup> This is a spiritual transformation as much as it is a theological one.

### **Informational Factor**

#### **Presenting a Gospel Outline**

The progress of the participants in this area was quantified by the use of a Likert Scale question in both the Pre-Test and Post-Test. Improvement was not dramatic, but

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<sup>3</sup> Ajith Fernando, *Sharing the Truth in Love: How to Relate to People of Other Faiths* (Grand Rapids, MI: Discovery House, 2001), 231.

there was a thirteen percent (13%) overall increase in confidence in the ability to present a Gospel outline to someone. Three respondents stated a boost in confidence. Two of the three expressed that they had no confidence and, assumedly, no knowledge of a Gospel outline previously, but now showed “somewhat” or at least “a little” certainty in explaining the Gospel. These three who showed progress were the less mature Christians. One trainee (who self-described as “stagnant”) indicated a decrease in confidence. Five exhibited no increase or decrease in their ability to tell the Good News in a succinct way.

Apparently, the Gospel Outline training was more effective among the younger Christians. The older Christians may have already been familiar with the material and absorbed mentally what they need in order to share the Gospel in a concise way. The amount of time spent on teaching an outline may depend on the maturity of the class. For more mature groups, time should be skewed toward practicing an outline. For less mature audiences, more time should be allotted for explaining a Gospel outline.

In hindsight, the training may have overwhelmed the class by presenting such a wide variety of outlines rather than focusing on one specific outline and teaching and practicing that one. More time might be required to learn and practice one outline with Biblical references. Scripture teaches that “the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart” (Heb 4:12). Caution should be taken in not over-emphasizing the effectiveness of a specific outline over the power of Scripture.

## **Emotional (Fear) Factor**

### **Overview**

Three survey questions explored the Factor of Fear in evangelism in the Pre-Test and Post-Test. When the subjects were asked about the biggest obstacle for them in witnessing, Fear was one of six choices. They were also asked to quantify from one to ten (1-10), the amount of Fear felt when considering evangelism. And then subjects put a name to the fear they experienced when considering sharing their faith.

### **One of the Biggest Obstacles**

For four of the surveyees, Fear started out as the biggest obstacle to sharing their faith. By the end of the Seminar (Prep, Live and Practicum), three pointed to Fear as their biggest obstacle and Time remained the biggest obstacle for four of the learners, throughout. This may show that the Seminar was better at addressing emotional factors than logistical concerns.

### **Quantifying Fear**

However, comparing the quantitative Fear before and after the Seminar, the results were not so encouraging. There was a nineteen percent (19%) increase in Fear as result of the training! Only one member expressed a decrease (of one point) in fear. Five trainees indicated a rise in Fear and three said their fear remained unchanged.

Why would the Seminar stir more Fear? How did the Training fail with regards to Fear? It can only be conjectured that for over half of the trainees, evangelism moved from a theoretical endeavor to a realistic activity which they are called to. The possibility of

actually sharing their faith increased their initial fear. This would be expected. It would take more training, time, and experience for that fear to decrease significantly. This may support the idea that a weekend seminar may not be the ideal venue for effective evangelism training, especially when dealing with the factor of Fear.

### Naming the Fear

One of the ways to approach fear is to investigate the reason for fear and attempt to eliminate the specific cause of it. The Surveys gave the testees a blank space to name or describe “the greatest fear” before and after the training. Five of them described a fear that was purely emotional or relational. Rejection, being labeled a “weirdo,” or “bigot,” or “racists,” feeling awkward, and turning off a friend are samples of the emotional-relational fears participants felt when considering sharing their faith. These fears would best be addressed in the Courage Workshop. The four of the responses could be answered by Tactical and Informational solutions provided in the Conversation Skills and Gospel Outline Workshops respectively. “Saying something wrong,” “getting off topic,” and “getting too personal” are fears which could be decreased by providing skills and strategies in starting a spiritual conversation. Having not enough Bible knowledge is the easiest to remedy with information and practicing a good Gospel outline. This fear may point to an assumption that apologetics or good defenses for the faith are not accessible without a seminary degree. This seminar was not able to cover apologetic objections to the Gospels, but it did provide, in the Conversation Skills Workshop, a way to refocus the exchange onto the Gospel. One participant felt inadequate because of character flaws and

imperfections. The best approach to this was to encourage a more vital spiritual life. The Prep-Packet provided opportunity for this.

After the Evangelism Training process, four labeled their fears as purely emotional with similar words used in the Pre-Test results. “Being judged” emerges in two cases. This is a spiritual problem that could continue to be cured by spiritual health and character development in discipleship. Another side of that is the condemnation, accusation, and shame that the Enemy foments in Christ followers in order to prevent them from opening their mouth to proclaim the Gospel. The spiritual warfare aspect of evangelism is a topic that could be included in the Prayer Workshop. Getting our “feet shod with the preparation of the gospel of peace” (Eph 6:15) would be a worthy topic for an expanded version of this training. In an ethnically Asian shame-based-cultured church, shame or feelings of being judged is an area that should be targeted. Fear of “not being prepared or prayed up” emerges as another Spiritual issue. The Daily Witness Workshop should zero in on this. Spiritual preparation is a daily discipline and not an occasional event in preparation for an outreach event. Edmund Chan’s three-point daily goal would be helpful advice under the Daily Witness Workshop. Before smartphones, companies provided electronic devices called PDAs (Personal Digital Assistants) to executives to make them more efficient. For Pastor Edmund Chan of Evangelical Free Church of Singapore, PDA stands for Personal Revival, Divine Appointments, and Active Obedience.<sup>4</sup> This is a good acronym for Christ followers who desire to “be prepared to give an answer” for the hope they have in Christ (1 Pet 3:15).

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<sup>4</sup> Edmund Chan, “Essentials of Disciplemaking” (lecture, Gordon-Conwell Theological Seminary Doctor of Ministry Program, Covenant Evangelical Free Church, Singapore, July 1, 2015).

## The Challenge of Conquering Fear

As has been affirmed throughout this thesis-project, Fear is a formidable factor in evangelism, thus the name of the training program, “Courageous Evangelism Training.” Changing the emotional reaction of a human being may be almost as difficult as changing their spiritual condition. “Can an Ethiopian change his skin or a leopard its spots?” (Jer 13:23). Fear is also a key weapon of the Enemy in preventing Christians from proclaiming the Gospel, thus making it a matter of spiritual warfare. The eradication of Fear may be too ambitious of a goal for any training. A more realistic goal, perhaps, would be to enable trainees to manage fear and to act in spite of fear. Metzger was right, “The greatest obstacle in personal evangelism is fear.”<sup>5</sup> Crosetto said it like this, “right after *awkward* and *scared* is *excited*.”<sup>6</sup> The emphasis of the training should not be to exterminate Fear, but rather, to embrace Fear and acknowledge it as ubiquitous. Although fear may seem like the presenting problem for Christians attempting to witness, the real issue is whether they will witness in spite of the Fear Factor.

There is much more that could be explored with regards to Fear in evangelism that goes beyond the scope of this project. Perhaps fear cannot be attacked directly as an emotional factor. Fear may be better resolved through spiritual and experiential approaches. Listening and obeying the Holy Spirit may not eliminate all fear, but may aid in pushing through anxiety and embarrassment. The feedback from the trainees who participated in the Outreach practicum, as well as those who had opportunities to share

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<sup>5</sup> Will Metzger, *Tell the Truth: The Whole Gospel to the Whole Person by Whole People* (Downers Grove, IL: InterVarsity Press, 2002), 175.

<sup>6</sup> Beau Crosetto, *Beyond Awkward: When Talking About Jesus Is Outside Your Comfort Zone* (Downers Grove, IL: InterVarsity Press, 2014), 48.

their faith on their own, reinforced the idea that experiencing the joy of loving others with the Gospel and the joy of obedience are major antidotes for the fear that paralyzes many Christians' witness. More work needs to be done to develop a training that is effective in addressing the Fear Factor. Fear should not be the permanent property of Spirit-filled believers, for "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim 1:7).

### **Tactical Factor**

#### Testimony Workshop

##### **Initial Confidence in Testifying**

At the beginning of the Training, the group's confidence in sharing their Testimony with another was significantly higher than their confidence in explaining a Gospel Outline. The Gospel Outline's arithmetic mean was 2.5, which is halfway between "A Little" and "Somewhat." The Testimony arithmetic mean was 3.27, which is a quarter of the way between "Somewhat" and "Considerable." Two trainees were "Very Much" confident in explaining their Lordship Narrative, whereas the highest score for their confidence with a Gospel Outline was "Considerable." It shows that less instruction and guidance was needed with this group when it came to writing out their Testimony and sharing it with an unbeliever. It was also noted that the maturity of the Christians was no predictor of their initial confidence in sharing their Faith Story. Older and younger disciples were equally represented among the most confident and least confident.

## **Progress in Sharing Their Lordship Story**

The Testimony Workshop took place through the Prep-Packet prior to the Live Seminar. The improvement in sharing a Testimony, from before and after the training, was less than with explaining a Gospel Outline. There was a five percent (5%) increase in confidence with their Story compared to the thirteen percent (13%) with the Gospel Outline. Perhaps beginning at a higher level of confidence drove the amount of improvement lower. The success was seen in the one, who had no confidence at all in telling their Story. She moved up two positions, to having “Somewhat” confidence. This workshop also showed the greatest decrease in confidence, from “Very Much” to “Somewhat” (two positions). It is possible that “overconfidence” became deflated by the “high quality” standard suggested in the instruction and the need to be concise. The emphasis on making one’s faith story an “elevator speech” or sharing it in five minutes or less, which was demonstrated as a part of the Gospel Outline Workshop, may have served to intimidate one or two students.

## **Maturity and Testifying**

Although spiritual maturity was not a predictor of their initial confidence in giving “the reason for the hope” (1 Pet 3:15) that they have, it is for improvement in this area. Interestingly, the older believers seemed to have learned more than the younger believers. This may be surprising unless one surmises that younger believers may have shared their Faith Story more recently and more often than a Christian who has been walking with the Lord for a long time. The three that showed progress in this area have been Christians for more than twenty years.



## **Conclusions about Testimony Training**

The conclusion, initially, may be that a Testimony Workshop was unnecessary or expendable. In the end, it can be deduced that the Workshop was very useful for certain members, especially those who have been Christians for a long time. The broadening of the definition of Testimony to include one's ongoing Faith or Lordship story may have been a factor. Experimenting with the format of the Workshop could be beneficial. Very little discussion took place during the Live Seminar, except to emphasize conciseness. Having pupils work on writing their Story in preparation to the Live Seminar is still a good idea. Following that up with a discussion in a "Live" Testimony Workshop or as a part of the Methods Workshop is worth attempting. Also, allotting time for each to share a short testimony with a partner and getting feedback would reinforce the process. In a four-hour version of the Training, time was an issue. A thirteen-hour course would provide time to instruct, demonstrate, and practice instead of merely preparing prior to the seminar.

## **Evangelistic Methods/Styles Workshop**

The Pre-test Survey did not evaluate the level of knowledge each subject possessed about Evangelistic Methods. As a part of the PrePacket assignment, each participant was encouraged to discover their preferred Evangelistic Style by filling out an Evangelistic Styles Questionnaire (found on pages 171-173 in Training Manual, Appendix D). This prepared them to dig deeper into each of the six styles during the Evangelistic Methods Workshop. Three other styles were also expounded. Then, through an open-ended question followed by a partial list of methods, the Post-test examined not

only their knowledge, but also their willingness to employ one or more methods. Most respondents listed at least two methods, and one individual listed five methods. Six of the respondents mentioned Friendship Evangelism. Direct (“cold turkey”) and Servant Evangelism were the next most common. It was surprising that Testimonial, Prayer, and Invitational were each mentioned only once. Friendship and Servant Evangelism, being some of the least risky forms of outreach, were expected to be most popular. It is also a wonder that Direct Evangelism was selected by three of the subjects. There seems to be no high-risk to low-risk pattern to the selections. The emphasis put on specific methods through the presentations and Post-test Survey may have influence over the results.

The results reveal that the trainees are not just willing to attempt the low-risk (Friendship and Servant) approaches. They have the courage to attempt high-risk and high-effort forms (Direct, Tract, Small Group) of evangelism as well. It may be advantageous to give more emphasis to the Invitational Style, because of the low effort and relatively low risk involved. It is especially compelling, since the biggest take-away from Thom Rainer’s research in *Surprising Insights from the Unchurched and Proven Ways to Reach Them* was that inviting a friend to Sunday morning worship is the most effective and most underused form of evangelism. Suggestions on how to improve the effectiveness of the presentation of the material in the Evangelistic Methods Workshop will be covered in a section below called Tweaking Teaching Techniques.

### Spiritual Conversations with Unbelievers

The success of the Conversation Skills Workshop was hard to determine. The Pre-test used a Likert scale to determine frequency of spiritual conversations with unbelievers

and the Post Test employed an open-ended question. In hindsight, methodology needed to be consistent. Nevertheless, Pre/Post results indicated that three of the participants had an increase in spiritual conversations since the Seminar. Two of the trained witnesses moved from rarely having spiritual exchanges to having them soon after the training. It may show a heightened awareness of unbelievers. It could be that they had more courage to engage a seeker than before. It could also be that God, the ultimate Trainer, was giving them opportunities to test out their new skills in answer to their prayers.

The Conversation Skill Workshop may have had an unexpected result. A main goal of the session was to equip the disciples with strategies on how to start or turn a conversation to spiritual things. There was also time to practice using one of the opener questions with a partner. Being equipped and allowed to practice may have helped boost the confidence of the participants. “Confidence”, a more subtle word than “Courage”, as the obverse of Fear, might be an ideal goal for this training overall. And confidence could be advanced not only by the provision of new skills and information, but also by facilitating an experience.

### **Logistical Factor**

#### **Perceiving Opportunities for Witness**

One question quantified, through a Likert Scale, the number of opportunities to witness each one sees in the course of a day. Eight perceived only “0-2” opportunities daily prior to the Training. One recognized “5-7” and another “3-4” chances to share the Gospel. There was mild success after Training in that three indicated seeing “3-4” occasions daily to give the message. There was a slight increase in perception for two of

the participants, while for another two there was a decrease in awareness. There was no improvement of awareness for five of the subjects.. Better results were discovered in comments found in an open-ended question about daily improvements in being an effective witness. Three hinted at progress, at least attitudinally, in regards to observing openings for a witness. The best comment was “live more aware.”

Although improvement in awareness was not proven quantitatively, some good movement took place attitudinally. Hoping for opportunities and taking time to actually observe unbelievers can eventually be transformed into behavior change. More positive change may take more time than one month. Accountability could be a boost. The daily discipline of prayer for self and “My Top Five,” and prayer for constant awareness could be aids in the process. The focus of the Daily Witness Workshop could be sharpened for the purpose of making Christians aware of the myriad of opportunities missed in everyday life in the world. Daily obedience to the command imbedded in the story of the Samaritan Woman at the Well could be beneficial: “open your eyes and look at the fields! They are ripe for harvest.” (John 4:35). Mack Stiles, in *Speaking of Jesus: How to Tell Your Friends the Best News They Will Ever Hear*, demonstrates the wealth of witness wisdom imbedded in the story of the Samaritan Woman by basing his whole book on that account. A sermon series or a summary session based on that account would be a tremendous addition to Courageous Evangelism Training.

## Daily Witness Workshop

### **Time as an Obstacle**

The Daily Witness Workshop was designed to remedy the obstacles of time and energy. The biggest obstacles to sharing one's faith were Fear and Time. Four of the subjects started out pointing to Time and four pointed to Fear. After the Seminar, Time stayed the same and Fear decreased to three. This means that the Training did a better job at addressing Fear in the Courage Workshop than the Daily Witness Workshop did with logistical issues, such as Time and Energy.

### **Time and the Definition of Evangelism**

Did the Daily Witness Workshop effect any improvement on the issue of Time? An Agreement Likert Scale was used to quantify the perception of Time available to witness to the Gospel in daily life. This is a logistical question. Every person has twenty-four total hours or sixteen waking hours to spend on activities every day. Did the attitudes of the trainees change in terms of finding time in their day to witness to their faith? Initially, five either agreed or strongly agreed that they had time in their day to share their faith. That decreased to three after the Seminar. That was caused by two of the respondents going from "Agree" to "Neutral," i.e. not being sure. Is it possible that the Seminar made evangelism more complicated than it was before? Perhaps they gained a clearer understanding of what evangelism is and is not. Three other surveyees persisted in a belief that the most effective witness was living an exemplary life before unbelievers. Being nice and moral does not require of Christians much of a sacrifice of time. The respondents, who now realize that effective evangelism means more, may see a larger time commitment for activities, such as starting a conversation with a seeker, taking time

to care for someone's needs, or praying for an unchurched coworker. This underlines the necessity of clearly defining evangelism constantly. In an age of decaying morals, much can be said for the cause of character and integrity in the Christian Church. Proclaiming the Good News is more than Christians being a window display to the world. Apostle Paul reasons, "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" (Rom 10:14). It is necessary to "put words to the music."

### **Success and Challenge of Daily Witness Workshop**

Although the survey also displayed that two respondents were unaffected, four were convinced that they now had time in their daily life to witness to their faith in Jesus. One subject was strongly convinced before and after the Seminar. In general, the Daily Witness Workshop was successful in demonstrating ways to share one's faith in the course of daily life. Even the statistical decrease can be seen as a win if the above conjecture about refining the definition of evangelism is true. While this Workshop is a definite keeper, there is room for improvement. One participant expressed that she had no change in her daily witness due to her busy work schedule. She seems to be waiting for the world to slow down, rather than making intentional choices to use daily encounters at work, restaurants, grocery stores, and gas stations. Perhaps offering an individual consultation or an accountability partner as a follow up to the workshop could be an option.

## **Experiential Factor**

### **Accountability Partnership**

The Post-Test inquired about the influence of an accountability partner on the personal disciplines around evangelism. For three in the group, the accountability exercise was not helpful. For one partnership, it appears that there was no follow-through on the commitment. Another surveyee expressed resistance to the concept of accountability, insisting that true change must start within the heart. Perhaps more careful teaching in this Workshop would help allay reservations about the usefulness of voluntary social pressure. The resistant individual may have experienced unhealthy forms of accountability within the church. There may need to be more careful instruction into the purpose and motivation of accountability.

Five of the group, however, indicated significant help from the accountability exercise. Having an accountability partner helped them be reminded of their commitment to pray or reach out. One was kept on track and encouraged. Another felt challenged and, at the same time, strengthened in their determination to make evangelism a significant part of their faith. The most common result was the development of an alertness to opportunities to share the Gospel. Even one of the least affected members expressed the helpfulness of having an accountability partner. Westerners are such loner creatures. We have yet to learn from the example of Jesus who never sent anyone out alone. The disciples were sent out two-by-two (Matt 10:1-4, Luke 10:1). This may also be a way to encourage accountability partners. We may not be able to have a fellow disciple beside us at all times, but we can be sharing with, praying for, and encouraging one another in our witness.

## Outreach Practicum

### **Initial Mindset**

In the Pre-test Survey, participants were asked through an open ended question to react to the possibility of going out with a partner to share the Gospel. Some gave more than one reaction in their responses. Three in the group expressed anxiety and a level of uncomfortableness, but most of the group (six) were willing to give it a try. One articulated being both “worried” and “excited” at the prospect. A different three conditioned their assent on being provided some motivation, encouragement, and training. As a whole, the group expressed a surprising willingness, despite their nervousness. They seemed willing to be challenged and stretched by an opportunity to share their faith.

### **Sparse Participation**

The last question on the Post-Test Survey explored the Experiential Factor addressed primarily in the Outreach Practicum that took place three weeks after the Live Seminar. Out of the ten individuals that underwent the classroom training, only three (plus the Trainer) participated in the Outreach Practicum with Mark Sohmer, an evangelist from Open Air Campaigners. Six of the trainees expressed willingness. It is difficult to determine definitively the reason why so few participated in the Practicum. Was it a scheduling conflict? Was their willingness only theoretical; on paper? Were they afflicted with enough fear to absent themselves? Are there ways the attrition could have been mitigated? Perhaps providing as many details as possible about the agenda of the event would help. Having the evangelist connect and share at the Live Seminar ahead of



the outreach event might also work. Still, some attrition was expected once the group was released from the Live Seminar. Expecting them all to return three weeks might have been too ambitious. A shorter outreach (one hour) immediately following the Live Seminar might render more participation. Overcoming the initial hesitancy could encourage them enough to engage in a longer Outreach at a later date.

### **Confidence Builder**

Although only three participated in the Practicum Outreach, five gave positive responses to the Post-Test questions about sharing their faith with a stranger. One trainee, who did not join the Outreach, nonetheless shared the Gospel within that period and discovered that the actual practice of sharing their faith with someone helped them to be able to communicate the Gospel more effectively and efficiently. Confidence came more from the actual experience of witnessing than from four hours of classroom training! This is in contrast to one respondent who expected the classroom training to boost their confidence. Two of the three, who took part in the outreach also mentioned that their confidence, even boldness, was increased by stepping out and sharing the Gospel with unbelievers.

### **Addressing Fear Factor**

The goal of the Outreach Practicum was primarily to address the Experience Factor. Many Christians have never just gone out with a group or partner with the express purpose of sharing their faith. One of the unforeseen benefits was that it addressed the Fear Factor better than an hour of scripture, inspirational quotes, and stories. Those who

expressed apprehension about the Outreach event with words like “nervousness”, or worse, “dread,” came away surprised that they experienced confidence, boldness, and even “fun.” The Outreach participants gave two spiritual insights that boosted their confidence and diminished fear. One realized that believers are Christ’s hands and feet in the world and that once they do their job, God and the Holy Spirit are responsible for the results. That brings a sigh of relief. Another discovered that evangelism was about “throwing out the seed and letting the Holy Spirit do the rest.” That sounded a lot like Paul who said, “So neither the one who plants nor the one who waters is anything, but only God, who makes things grow” (1 Cor 3:7). Instead of a fearful experience, evangelism became a winsome adventure.

### **Modeling of a Master Evangelist**

One of the Outreach participants communicated the benefit of going out with a seasoned evangelist. He watched ‘the master evangelist’ in action. In the Focus group, he reflected that he learned, especially in those couple of times when the evangelist encountered rejection. Again, the Fear Factor was given another fatal blow. The observer declared that watching Mark, “helped me learn to accept rejection and persecution.” Employing a seasoned evangelist to spearhead the outreach as a subject expert and role model was a good decision and, perhaps, critical for the success and maximum training benefit of the Outreach.

## **Organic Experiences**

Two of the four participants, who contributed in the Focus Group gave accounts of individual encounters with unbelievers outside of the planned event. One interviewee shared with tears an exchange he had over Skype with his father, who had been abusive in the past. He had put him on his “Top Five” prayer list and continued to pray for him. In the Skype conversation, he felt prompted to tell his father, “I love you.” It was obvious that this was a risky, bold, and compassionate move on the part of the son. This moved the son to pray more earnestly for his father. In this case, the Experiential Factor also influenced the Spiritual Factor. He grew spiritually in the discipline of praying for unbelievers (his father), but also in his burden and compassion for the lost. The second participant saw a lonely man in a coffee shop. She prayed, “God, is this the one that Pastor was talking about? Is this the divine appointment?” She walked into the opportunity to serve the man by offering to purchase him something to eat and it developed into a conversation about Ghandi, Buddhism, Jesus, and the peace that Jesus gives. She ended the exchange by praying with him. In reflection, she stated, “That experience really changed me.” She continued to pray for him. In this encounter, she not only confronted the Spiritual Factor, but also overcame the Logistical Factor by acknowledging the encounter as a Divine Appointment. She overcame the Tactical Factor by employing Conversational Skills and deploying the Evangelistic Methods of servant, direct, friendship, and prayer evangelism.

## **Integral Role of Outreach Practicum**

The outcome of the Outreach Practicum also reinforced the insights of Thom Rainer's *The Unchurched Next Door*. Most Christians assume that New Englanders are closed and cold towards the Gospel. New England Christians carry that assumption into their attitude toward evangelism. The trainees discovered something quite different. They expected the Outreach event to be a time of invading people's personal space and taking up their valuable leisure time. They found some who excused themselves from an exchange, but were also pleasantly surprised to find others who were open to a conversation. One wrote in the Survey, she now "realize[s] that people are open to Jesus." Rainer's research insisted that even in New England, not all Unchurched are the same; that there is a slice of the population that are open to the Gospel. The experience of these LifeLight trainees confirmed these insights. This proves that the more New England Christians are brought into contact with the unchurched for the purpose of witnessing, the more their attitude about sharing their faith among New Englanders will improve. Addressing the Experience Factor with the Outreach Practicum not only integrated all the lessons of the individual Workshops, but also addressed the Theological, Spiritual, Emotional, Informational, Tactical, and Logistical Factors discussed in the Seminar. This shows how indispensable a Practicum Experience is to any effective evangelism training. One participant expressed the hope that this is not an once-in-a-lifetime event, but that it should be a regular part of an outreach-oriented church, i.e. an evangelistically effective church.

## **Tweaking Teaching Technique**

### **Evaluating the Teaching Methods**

Although the critique has focused on the content presented during the thesis-project, the hope is that this training process will be repeated in the LifeLight congregation as well as replicated in congregations of various degrees of ethnic diversity in New England. It would be helpful to evaluate the teaching technique and suggest ways to improve the training. The teaching technique, as well, influences the trainees' ability to absorb information, acquire skills, adjust attitudes, and modify behavior and thus grow as a witness of the Gospel. The Focus Group contributed some productive feedback on the way the material was presented.

### **Comprehensiveness of Training**

Respondents complimented the comprehensiveness of the training. One compared reading a book on evangelism and reflected that the training was denser and more helpful. It gave a flavor of all aspects of evangelism in a four hour block of time. Some discussion suggested that, although a four hour session was good, there might be even more merit in spending a year learning and practicing evangelism and being able to encounter different experiences along the way.

### **Visual Presentation**

Some easy fixes derived from some discussion on the visual presentation of the material. The slides were so full that the content was too small to see. The color choices of the slides could also be improved. The material, especially in the Evangelistic Methods

Workshop, was dense and extensive. Although, for the reading-and-writing learners, notetaking is an essential process in absorbing the material, while auditory learners preferred having a copy of the slides. Since notebooks are already provided, it would not be difficult to include the slides in the appendix.

### More Demonstration and Practice

Certain topics lend themselves more easily to certain teaching techniques. The Evangelistic Methods Workshop was singled out as one that could be embellished through more demonstration and practice. Although the Evangelistic Styles were amply explained, a live mock demonstration or a short video that introduces each was proposed. It was especially difficult for the students to grasp how the Intellectual Style would fit into their life. More than demonstrations of each method, trainees recommended opportunities to practice each one in the classroom and ultimately in the field. All of these, of course, would extend beyond the time constraints of thirty minutes for the full Evangelistic Methods Workshop. In a thirteen-week format, each Method or Style could be presented, discussed, demonstrated, and practiced in a one hour session. In the four-hour format, the learners were able to practice one method, Prayer Evangelism. A similar activity was included in the Conversation Skills Workshop as well. Christians are not usually provided opportunities to practice any of these skills at a non-evangelistically effective church and yet are expected to be fruitful in their witness. No wonder many Christians are non-practicing witnesses who harbor guilt and experience frustration in this area.

## Regular Deployment

Again, the most effective technique in Courageous Evangelism Training was the Practicum Outreach. Enthusiasm erupted at the possibility of more opportunities to go out as a group to reach unbelievers. Varying the approaches used was also proposed. Perhaps the stereotype of the unwanted-Jehovah's-Witness-at-the-door approach has damaged the willingness of Christians to step out and churches to plan such outreaches. If nothing else, this project has proven the importance of providing experientially, an opportunity to share the Gospel with unbelievers. Hopefully, it has also encouraged more organic connections with unbelievers in their daily lives. One of the major conclusions of the thesis-project is that comprehensive, ongoing, personal evangelism training is an essential component in developing an evangelistically effective church. However, it is not the only component. On the operational level, a church must plan and execute outreaches so that these well trained witnesses have opportunities seasonally to function as a witness corporately. What that looks like is beyond the scope of this thesis-project.

## Additional Workshops or Modules

Although the research indicates that an effective training would focus on at least the seven factors addressed in the eleven workshops, a more robust training would include additional topics, for example, Apologetics, Generational Differences, Leading a GIG (Group Investigating God), World Religions, "Witnessing to Witnesses" (Cult Members), Cross-Cultural Evangelism, Art of Persuasion, and Follow Up/Discipleship. One could be offered annually as part of "sustainment training." The military does not just train the force once a career. Training is an ongoing activity for service members that

need to be always ready “Semper Paratus” (Coast Guard’s motto). As with earthly soldiers, so with disciples of Christ, training should not be once-in-your-Christian-life, but rather periodic. Older Christians, as well as new believers, need to be reminded, retooled and resourced for the harvest.

## **Final Conclusion**

### **Answering the Big Question**

The question is whether the results of the thesis-project have proven the thesis. Does the outcome of training ten members of the LifeLight Congregation of the Chinese Gospel Church of Massachusetts through the Courageous Evangelism Training process verify the thesis? Does it confirm that employing a grassroots, comprehensive, total-force, personal evangelism training process that addresses the Theological, Spiritual, Informational, Emotional, Tactical, Logistical, and Experiential Factors, results in moving the congregation toward becoming evangelistically effective?

### **Improvement in Every Trainee**

Nine out of the ten participants (identified as Letters A through I) trained through the CET curriculum were evaluated by Pre-test and Post-test Surveys. The “Summary of Results” chart is located in Appendix G. Out of the nine respondents, four of them showed significant improvement. Significant improvement was defined as exhibiting progress in at least half (6/12) of the areas evaluated. Twelve areas were evaluated. They are Spiritual Health, Relationships with Unbelievers, Prayer for Unbelievers, Spiritual Conversations with the Unchurched, Knowledge of a Gospel Outline, Ability to Share



their Testimony, Decrease in Fear in Sharing their Faith, Awareness of Opportunities to Share, Burden for the Lost, Time for a Daily Witness, Outreach Experience, and Use of Accountability. The least responsive trainee showed improvement in two out of the twelve areas. One respondent displayed progress in eight of twelve areas (67%). The average positive change in the nine respondents was in more than five of the twelve areas or about forty-three percent (42.6%). The median was in forty-two percent (42%) of the areas. The data reveals that a difference was made in every participant. Even the least affected member showed progress by beginning to pray for unbelievers after never having prayed for them before.

#### Areas of Least Results

The CET process affected positive change in every one of the twelve areas surveyed. The Emotional Factor of Fear was the most difficult area to improve. Only one participant (11%) showed a decrease in Fear with regards to witnessing after taking the Training. This is ironic in that the name given to the seminar is Courageous Evangelism Training. Regardless of the paltry score, the title needs to remain. If one thing is verified, it is that Fear is the most formidable foe to evangelism. The failure of the direct approach taken by the Courage Workshop illustrates that Fear is better resolved by a more indirect approach. Fear will decrease as a by-product of the strengthening of other areas such as the Spiritual, Conversational, Informational, and especially Experiential. One interviewee who participated in the Outreach Practicum stated her view of evangelism: “it can be fun....It does stretch you, it does challenge you, but it can be fun.” The insights provided

by the literature also need to be taken more into account, especially more recent works like Crosetto, Metzger, Teter, and Tice.

Only two participants registered positive results in the area of seeing potential opportunities to witness daily. This may be a commentary on the busyness of today's society and the pressure of Asian culture to work harder. The trainee who scored the lowest impact (17%) stated that the reason was "too much work." This is another formidable obstacle and a topic for spiritual warfare. Corrie ten Boom, evangelist and Holocaust survivor cautioned, "If the devil cannot make us bad, he will make us busy."<sup>7</sup> A Focus Group interviewee explained, "In your busyness it's hard to see opportunities... You just don't see the person who's serving you... You just are busy." Intentionality, focus, prayer, and accountability may be elements that will help overcome this obstacle to Daily Witness. It may take more than a month to see more encouraging results.

### Areas of Best Results

The most successful area was Praying for Unbelievers. Seven trainees improved in this area. Focus Group participants explained that the training changed the way they prayed, how often they prayed, and for whom they prayed. The "My Top Five" was a very effective concept. They also began to pray for divine appointments. One expressed, "my heart was really burning to share God's word." Such practice, if maintained, will

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<sup>7</sup> Debbie McDaniel, "40 Powerful Quotes from Corrie Ten Boom," Crosswalk, last modified May 21, 2015, accessed April 14, 2018, <https://www.crosswalk.com/faith/spiritual-life/inspiring-quotes/40-powerful-quotes-from-corrie-ten-boom.html>.

result in an increased burden for the lost and an expectation of opportunities to witness to those they are targeting with prayer.

Success in addressing the Experiential Factor was probably the biggest surprise. Although only four displayed improvement in experiencing sharing their faith with a stranger, the comments at the Focus Group told more. Interviewees were very emotive and effusive about their experience in the Outreach Practicum. They were surprised as they moved from nervous and dreading to having fun, finding people open, and looking forward to reaching out again. Such glowing comments from such meager participation in the outreach supports exploring ways to enable all of the future students to take part in an Outreach.

### **View of Evangelism**

At the outset of this adventure, most of the participants expressed that the idea of doing evangelism intimidated them. Their concepts may have been influenced by bad televangelists, untimely door-to-door religious book salespersons, and weird street preachers. They may have also developed ideas in their minds that grew out of guilt from non-witnessing. After the Seminar, they appreciated the comprehensive exposure to evangelism and the variety of Evangelistic Methods and Styles that made sharing their faith more accessible. Outreach participants reflected on the disconnect between the general negative connotation of evangelism and their new experience of sharing their faith. This may be the greatest win of all; moving evangelism out of the shadows of guilt, fear, and inadequacy to the daylight of grace, freedom, confidence, and faith. As the respondents voiced: evangelism is “throwing out the seed and letting the Holy Spirit do

the rest,” “becoming the hands and feet” and knowing that God and the Holy Spirit are responsible for the rest.

### **Vision for an Evangelistically Effective Church**

One contributor reflected on his involvement in various churches. He discovered that most of the churches he attended were inwardly focused on the growth of the existing members. They lacked a focus on outreach and the equipping of members to proactively go into the world in order to reach the lost. As a result, they may have had a Bible study on sharing your faith confined to a classroom, but lacked evangelism training that then “actually put your feet on the street.” CET gave him some training, brought him awareness, and sent him out to do evangelism. He continued, “But, I hope it doesn't end here. I hope it will continue to be maybe a focus of LifeLight.” He then began to dream about what it would look like for the LifeLight congregation to focus on evangelism and the various kinds of outreach with which she could experiment. All of his comments portrayed an inspired understanding of the purpose of the church, to not only be a Lighthouse (attractual), but also a Training Center that reminded, refocused, and resourced followers of Christ for a daily expression of the fulfillment of the Great Commission in their individual lives. While it is very difficult to maintain a faithful witness by oneself, community provides encouragement, retraining, and accountability. Like Dever, Metzger, and Mittelberg, this respondent expressed a vision for the Church: “It's easy for the congregation to move because the ship is moving this way so it's easy for the rest to move rather than us trying to find our own little ways to do that. So church can help if that is their focus and mission.” As it has been said over and over, it is the call

of every church to build a culture of evangelism. Based on these unsolicited comments, LifeLight is on its way to becoming what Mittelberg calls a “Contagious Church” or what we have called an Evangelistically Effective Church.

### **Cautious Optimism**

Though the above comments are very encouraging, there are some reservations. Real lasting results take time. The thesis-project was done over one month. As has been mentioned many time before: this training would be more effective as a thirteen week training process, where habits and disciplines could develop in a united, supportive community and under healthy, encouraging accountability. The goal would be to not just train ten or a tithe (10%) of the congregation but rather the entire congregation (100%).

Practical, hands-on, training also should take place annually rather than as part of a rotation of church topics, e.g. worship, servanthood, gifts. Members should be offered new modules and opportunities to participate in a church-wide outreach. The military has been very effective because training is ongoing, not only offering new skills, but also sustaining old skills. Annual Training is a place to practice those skills so that in event of deployment, service members are ready to spring into action. This kind of rhythm could be beneficial in a church. The closer to pervasive, comprehensive, and periodic training a congregation gets, the more likely a church will move toward the description that Rainer provides for an Evangelistically Effective Church.

This comprehensive training process is not the panacea. A church must develop a Great Commission mindset at all levels. This thesis-project simply focuses on a major piece that has been missing in the churches of New England. The Great Commission

must also inform the Strategic and Operational levels in order for a church to become Evangelistically Effective (see “Evangelism and the Levels of War” in Appendix H). The Tactical, which has been the focus of this thesis-project, is simply and consistently a missing piece in the churches of New England.

## **Recommendations for Further Research**

### **Ideas for Future Theses**

Where do we go from here? This thesis-project attempted to provide one solution to the question of how to develop multi-ethnic, evangelistically effective churches in New England. The answer focused on solving the issue by suggesting a tactical approach. There are many questions that remain at other levels of the church. How does a church integrate a personal evangelism training process into the Strategic Level, i.e. vision and mission, and Operational Level, i.e. specific outreach events, of a church? How does a church employ evangelists in equipping the church? How do the personal evangelism practices of the senior pastor influence a church into becoming Evangelistically Effective? How does a church help young professionals bridge the gap between their training and experience as believers on a college campus and the challenges of being a witness in the new phase of work, marriage, family, church, neighborhood, and community? In the first chapter, I described a church full of mature Christians who were very fruitful in college but somehow lost their zeal in the church. How does a church leverage this amazing experience these students enjoyed in college? Many of the authors of current literature reviewed in this paper are staff workers sharing insight from their experience on college campuses. Are those ideas always translatable into a church?

## Future Research Proposal

Thom Rainer's research into evangelism and the church has had a great influence on the shaping of the ideas that resulted in the present thesis-project. Particularly influential was the standard by which he identified a church as being successful in fulfilling the Great Commission. The concept of an "effective evangelistic" church was used in many of his works, but originated in a book he authored in 1999, entitled, *Effective Evangelistic Churches: Successful Churches Reveal What Works and What Doesn't*. In it, he surveys 576 churches across America who meet the standard of an effective evangelistic church, i.e. twenty-six (26) baptisms per year at a rate of 20:1, believers to converts.<sup>8</sup> His work focused on only Southern Baptist churches. In 1996, only four SBC churches in all of New England qualified to be called effective evangelistic churches. A simple internet search reveals at the time of this paper (twenty-two years later) at least one of these churches is not only no longer an effective evangelistic church, but actually no longer exists! The spiritual landscape of New England has shifted. Neighborhoods have changed, generations have relocated, and the ethnic makeup has been altered. Demographic statistics would show an increased ethnic diversity. Because of the higher rates of transient-ness, spiritual traits of New Englanders may not be as unique as they once were. There is also a lot more that God has been doing in New England than just among Southern Baptist churches.

I propose that a future research project be launched that would benefit all evangelical churches of New England. I submit, based on the momentum of this thesis-project, that a research project, analogous to Thom Rainer's book be launched for New

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<sup>8</sup> Thom Rainer, *Effective Evangelistic Churches: Successful Churches Reveal What Works and What Doesn't* (Nashville, TN: Broadman and Holman Publishers, 1996), 6.

England. The scope of the project would be more current, narrower in territory, and wider in denominational and ethnic diversity. A regional-wide search would be made for churches that meet Rainer's standards for an effective evangelistic church. Research would involve initial written surveys of factors that enhance the church's effectiveness. Further work would involve site visits, case studies, and personal interviews of pastoral and lay leadership. The results would be a comprehensive compendium of best practices on the Strategic, Operational and Tactical levels with regards to evangelism. New England churches of every size would be able to benefit from the insights, experiences, failures, successes, creativity, and wisdom of effective evangelistic churches in their midst. In this way, the whole region would learn and work together to bring in the harvest that stands ripe in every city, town, and village of New England. The Kingdom of God would expand here, and no longer will churches in an area periodically "shuffle the deck" with transfer growth. Each fellowship would take on their unique role and work shoulder-to-shoulder with other assemblies in sowing and reaping in God's field where, many times before, a great awakening resulted in a great harvest.

I tell you, open your eyes and look at the fields! They are ripe for harvest.

—John 4:35



## APPENDIX A

### DEFINITIONS OF EVANGELISM

Note: These definitions originate from resources discussed in the Literature Review as well as quotes from the Focus Group with members of the congregation. The last definition was created by the author of this thesis-project during the first year of his doctoral class work. It provides a comprehensive definition to begin the course.

#### **Evangelism is NOT...**

...an imposition of our ideas...merely personal testimony...merely social action...may not involve apologetics...not the same as the results of evangelism... (Mark Dever, *The Gospel and Personal Evangelism*, 82.)

...persuading people to make a decision; it is not proving that God exists, or making out a good case for the truth of Christianity; it is not inviting someone to a meeting; it is not exposing the contemporary dilemma, or arousing interest in Christianity... (Dever 80)

...loving service e.g. tutoring inner city kids, helping the homeless, serving in a soup kitchen, standing up for rights. Social action is the results of the Gospel being lived out. (Will Metzger, *Tell the Truth*, 51.)

#### **Evangelism is...**

...telling the mighty works of God (Acts 2:11) (Roy J. Fish and J. E Conant, *Every Member Evangelism for Today*, 10.)

...the positive act of telling the good news about Jesus Christ and the way of salvation through him. (Dever 78)

...verbalizing the truth about Jesus.... The individual work of every Christian is to share with every unsaved person. (Fish 6)

“I cannot by being good, tell men of Jesus atoning death and resurrection, nor of my faith in his divinity. The emphasis is too much on me and too little in him. Our lives must be made as consistent as we can make them with our faith, but our faith, if we are Christians, is vastly greater than our lives. That is why the “word” of witness is so important.” -Sam Shoemaker (Leighton Ford, *The Christian Persuader*, 72.)

Witnessing is sharing what happened to him, what he has seen, knows, experiences including the joy, happiness, assurance of eternal life that he has encountered. (Stanley Tam, *Every Christian A Soul-Winner*, 122.)

...not about saying everything.... but saying enough. (Rico Tice, *Honest Evangelism*, 72.)

...one beggar telling another beggar where to find bread. (N.T. Niles)

...making friends for God. (Ford speaking on June 2014 in Charlotte NC)

...an invitation to enter into a mutual journey for truth. (Lyle Pointer and Jimmy Dorsey, *Evangelism in Everyday Life*, 17.)

...communicating God's rule to set all things right in the person of Jesus. (Rick Richardson, *Reimagining Evangelism*, 124.)

...telling the story of God's ultimate victory over the darkness in our world and in our own soul. Evangelism is inviting people to take their part in that Big Story. (Richardson 25)

...going out in love, as Christ's agent in the world, to teach sinners the truth of the Gospel with a view to converting and saving them. (J. I. Packer, *Evangelism and the Sovereignty of God*, 53.)

...is not defined in terms of results but only in the faithfulness to the message. (Dever 79)

...about throwing out the seed and letting the Holy Spirit do the rest (Focus Group)

...we are the hands and feet of evangelism, but God and the Holy Spirit and - he is responsible after we are the hands and feet. (Focus Group)

...what Christ does through the activity of his children as they are involved in proclamation, fellowship and service. (Joe Aldrich, *Lifestyle Evangelism*, 27.)

Witnessing is our Words and our Ways; our Lives and our Lips; our Conduct and our Conversation. To witness is to testify that Christ is who he said he is. (Metzger 52-53.)

...to bring the Unchurched Harry into a personal encounter with God; not just to merely pass on information about God. (Lee Strobel, *Inside the Mind of Unchurched Harry and Mary*, 59.)

#### 1974 Lausanne Covenant Definition

**To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord, he now offers the forgiveness of sins and the liberating gift of the Holy Spirit to all who repent and believe.** Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. **But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God.** In issuing the Gospel invitation, we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify with his new community. The results of evangelism include obedience to Christ, incorporation into his church, and responsible service in the world. (Let the Earth Hear His Voice, ed. J.D. Douglas, 4)



Evangelism is when the Lord of the Harvest, who desires to have fellowship with his God-imaged creatures sends Spirit-equipped disciples to a humanity lost in their sins and separated from a Holy God, in order to proclaim through their words, actions and character, the Good News of Jesus, atoning for their sin and offering his resurrection life, so that the elect, convicted of their sin, may respond in repentance and in faith to the offer of saving grace, receive eternal life and begin to follow the Lord Jesus as his disciple. (Misarski)

## APPENDIX B

### CONGREGATIONAL EXPLORATORY SURVEY AND RESULTS

On May 17-31, 2015, the author conducted a congregational survey to assess the attitudes regarding, beliefs about and practice of evangelism by the regular attenders of LifeLight congregation. The survey was done as a part of the second year project for the track. The survey was offered in three forms: Survey Monkey, electronic, and paper copy. Thirty-five individuals participated which represented sixty percent of the congregation. Their age ranged from sixteen to sixty years of age. The numbers, e.g. Q1 corresponds to references in the text and the results of the survey are given in bold italics numerals.

- **Q1** What is your Gender? **17**  
Male **18**  
Female
- **Q2** What age group (in years) do you belong to?  

<b>0</b>	<b>2</b>	<b>6</b>	<b>6</b>	<b>21</b>	<b>0</b>
12-15	16-18	19-25	26-40	41-60	Over 60
- **Q3** How long have you been a Christian (in years)?  

<b>0</b>	<b>3</b>	<b>5</b>	<b>7</b>	<b>5</b>	<b>15</b>
0-1	2-5 yrs	5-10	10-15	15-20	Over 20
- **Q4** What adjective would best describe you as a Christian (e.g. unsure, new, mature, growing, stagnant, committed, Spirit-filled, etc...):

“I am a \_\_\_\_\_ Christian.”  
*12-growing 12-committed 3-stagnant 3-mature 1-work in progress*  
*1-grief stricken 1-spirit-filled 1-baby*

- How active are you in...
  - **Q5.A** Attending Worship?  

<b>0</b>	<b>1</b>	<b>4</b>	<b>8</b>	<b>21</b>
Never	Infrequently	Occasionally	Frequently	Faithfully
  - **Q5.B** Attending Small Group, Sunday School or Fellowship Group?  

<b>0</b>	<b>4</b>	<b>6</b>	<b>11</b>	<b>14</b>
Never	Infrequently	Occasionally	Frequently	Faithfully
  - **Q5.C** Having a Personal Time with God in Prayer and Bible Study?  

<b>0</b>	<b>2</b>	<b>11</b>	<b>10</b>	<b>12</b>
Never	Infrequently	Occasionally	Frequently	Faithfully
  - **Q5.D** Serving in a Ministry inside or outside of the Church?  

<b>2</b>	<b>5</b>	<b>7</b>	<b>8</b>	<b>13</b>
Never	Infrequently	Occasionally	Frequently	Faithfully
  - **Q5.E** Sharing your Faith?  

<b>1</b>	<b>12</b>	<b>13</b>	<b>5</b>	<b>4</b>
Never	Infrequently	Occasionally	Frequently	Faithfully

- **Q6** How do you define “sharing your faith”? Pick all that apply:

- Living out my Christian life **30**
- Sharing my testimony **27**
- Telling people that I am a Christian **24**
- Praying the sinner’s prayer with another **15**
- Quoting a Bible Verse **11**
- Presenting a Gospel Outline **11**
- Handing out a Gospel Tract **8**
- Other \_\_\_\_\_.

**-world, friends, family, church      -praying with a prayer group**

**-sharing a Bible study      -serving in church      -praying for another’s needs**

- Rate how comfortable you are with each of the following terms?

➤ **Q7.A** Sharing Your Faith:  
**17**                      **8**                      **6**                      **1**                      **1**  
 Comfortable      Neutral      Uncomfortable      Disturbed      Don’t Know

➤ **Q7.B** Witnessing:  
**17**                      **13**                      **3**                      **1**                      **1**  
 Comfortable      Neutral      Uncomfortable      Disturbed      Don’t Know

➤ **Q7.C** Evangelizing:  
**9**                      **13**                      **10**                      **1**                      **1**  
 Comfortable      Neutral      Uncomfortable      Disturbed      Don’t Know

➤ **Q7.D** Soul Winning:  
**8**                      **15**                      **5**                      **1**                      **6**  
 Comfortable      Neutral      Uncomfortable      Disturbed      Don’t Know

➤ **Q7.E** Making Converts:  
**4**                      **14**                      **9**                      **3**                      **4**  
 Comfortable      Neutral      Uncomfortable      Disturbed      Don’t Know

- **Q8** How often do you share your faith with another?

- Daily **4**
- Weekly **6**
- Monthly **8** *-whenever I see a person in trouble.*
- Once this year **6**
- A long time ago **4**
- I can’t remember the last time I shared my faith **5**
- I have never shared my faith **1**

- **Q9** Have you ever led someone to Jesus? If yes, how frequently?

- No, never **7**
- Once or twice a long time ago **10**
- Not so frequently (more than a year ago) **4**
- Frequently (one or more a year) **4**
- I wish more often **10**
- I don’t know how to do that **3**

- **Q10** How often have you had spiritual conversation with an unchurched person?

**1**                      **11**                      **16**                      **5**                      **1**  
 Never      Infrequently      Occasionally      Frequently      Faithfully

- **Q11** How often have you invited an unchurched neighbor, friend, workmate, classmate to a church event (including Sunday worship)?

7      11      13      3      1  
Never   Infrequently   Occasionally   Frequently   Faithfully

- **Q12** What is the most helpful thing (motivation) that enables you to witness to another? (*In order of their choices*)

74 The Love of God  
41 The Love I have for that Person  
33 The Impact that Christ has made on my life.  
18 The Command of God  
12 The Reality of Hell  
11 The Joy I get from leading another to Christ  
09 The Love of Humanity;  
1 (Other) build up God's kingdom on earth.

- **Q13** What are your top reasons for not sharing your faith? (Pick your top 1st, 2nd, and 3rd choice)

42 I am afraid.  
39 I would rather live it than tell it.  
23 I am too busy.  
20 I need to get my own life straightened out first.  
19 I don't know how.  
14 I don't have the gift.  
11 I don't have a burden for the lost.  
8 I don't like tele-evangelists.  
6 I don't know any unbelievers.  
5 I don't think it is necessary.

- **Q14** What are your top fears in sharing your faith? (Pick your top 1st, 2nd, and 3rd choice)

43 I am afraid of offending someone.  
34 I am afraid of being rejected.  
23 I am afraid of sounding weird or awkward.  
22 I am afraid I don't know enough.  
16 I am not afraid to share my faith.  
15 I am afraid my beliefs would be challenged.  
11 I lack confidence in general.  
10 I am afraid of being a hypocrite.  
10 I am afraid to fail or mess up.  
     I am afraid of *...not having all the answers. ...not having the right attitude. ...of the punishment of God.*  
*...sharing at the wrong moment.*

- Indicate how closely the following sentence describes you:

➤ **Q15.A** I am sure of my own salvation.  
22      6      5      0      0      1  
Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree   N/A

➤ **Q15.B** I am living a godly lifestyle.  
4      19      9      2      0      0  
Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree   N/A

- **Q15.C** I live in a state of readiness to share the Gospel.  
**2** **14** **9** **7** **1** **1**  
Strongly Agree Agree Neutral Disagree Strongly Disagree N/A
- **Q15.D** I am willing to offend for the sake of the Gospel.  
**2** **12** **11** **7** **2** **0**  
Strongly Agree Agree Neutral Disagree Strongly Disagree N/A
- **Q15.E** I have a compassion for the lost.  
**5** **16** **7** **3** **2** **0**  
Strongly Agree Agree Neutral Disagree Strongly Disagree N/A
- **Q15.F** I have an expectation of leading another to faith.  
**2** **12** **15** **4** **1** **0**  
Strongly Agree Agree Neutral Disagree Strongly Disagree N/A
- **Q15.G** I possess wisdom in my approach toward unbelievers.  
**1** **8** **10** **10** **4** **1**  
Strongly Agree Agree Neutral Disagree Strongly Disagree N/A
- **Q15.H** I possess persistence in sharing the gospel.  
**1** **5** **8** **16** **3** **0**  
Strongly Agree Agree Neutral Disagree Strongly Disagree N/A
- **Q15.I** I possess a reliance on the power of prayer.  
**4** **18** **7** **3** **1** **0**  
Strongly Agree Agree Neutral Disagree Strongly Disagree N/A
- **Q15.J** I have the gift of evangelism.  
**0** **2** **10** **12** **10** **0**  
Strongly Agree Agree Neutral Disagree Strongly Disagree N/A
- **Q16** When you hear a message on Evangelism it makes you feel...  
**0** **7** **10** **14** **4** **1**  
Angry Guilty Indifferent Motivated Exhilarated Other: \_\_\_\_\_  
*-depends on how delivered, some turn off*
- **Q17** How would you best define evangelism? (Pick One)
- Guiding a person closer to God **12**
  - Telling someone the “plan of salvation” **7**
  - Telling another about what Christ has done for me **7**
  - Saving souls **4**
  - What Billy Graham does **3**
  - Loving people. **2**
  - Meeting people’s needs **1**
  - Praying with someone **1**
  - Other: *-good news*  
*-talking with someone who is searching for God or doubting*
- **Q18** What kind of Evangelism Training would be the most helpful to you? (Pick your top 1st, 2nd, and 3rd choice)
- 48** A Workshop on What Works, Shares Experiences, Problem Solves
- 28** An opportunity to share faith with another
- 26** A class on: What our Culture is Thinking
- 23** A class on: Reasons for Sharing the Gospel.

19 A speaker who Tells Stories of Reaching Others

17 A class on: What is the Gospel.

13 A speaker that addresses the Will and Emotions

3 A class on: What Demographics Say.

• **Q19** In general, what aspect of being trained to share the Gospel is most needed? (Pick one)  
 4.5      8      9      6      4      2  
 Knowledge      Motivation      Inspiration      Experience      Accountability      Time-Mangmt

• **Q20** What information would be most needed by you in helping you share the Gospel? (Pick your top 1st, 2nd, and 3<sup>rd</sup> choice)

58 How to start a spiritual conversation

49 How to answer major objections

37 How to respond to other faith systems / beliefs

33 How to be a friend to an unbeliever

10 How to present a Gospel outline

• **Q21** What style of Evangelism appeals to you most (Prioritize 1 -being the highest, thru 6)?

170 Interpersonal: Building a relationship with an unbeliever.

140 Testimonial: Telling your story.

127 Serving: Ministering to the physical needs of others.

104 Invitational: Inviting someone to a Christian event.

101 Intellectual: Answering questions, objections.

43 Confrontational: Direct, Cold Contact.

• Indicate how closely the following sentence describes your theological perspective on sharing your faith:

➤ **Q22.A** Sharing the Gospel is only for those with the gift of evangelism.

0      2      4      14      14      0  
 Strongly Agree      Agree      Neutral      Disagree      Strongly Disagree      N/A

➤ **Q22.B** It is exclusively the Pastor's job.

0      1      3      9      21      0  
 Strongly Agree      Agree      Neutral      Disagree      Strongly Disagree      N/A

➤ **Q22.C** It is the command of God to all Christians to share the Gospel.

18      12      4      0      0      0  
 Strongly Agree      Agree      Neutral      Disagree      Strongly Disagree      N/A

➤ **Q22.D** I believe everyone will get to heaven regardless of faith.

0      0      3      7      23      0  
 Strongly Agree      Agree      Neutral      Disagree      Strongly Disagree      N/A

➤ **Q22.E** Jesus is not the only way. There are many paths to heaven.

0      0      3      3      27      0  
 Strongly Agree      Agree      Neutral      Disagree      Strongly Disagree      N/A

➤ **Q22.F** Anyone who does not trust Christ will go to hell.

10      13      8      1      1      0  
 Strongly Agree      Agree      Neutral      Disagree      Strongly Disagree      N/A



- **Q22.G** Because God is love, he would never send anyone to hell for not hearing and responding to the Gospel.

<b>0</b>	<b>2</b>	<b>12</b>	<b>7</b>	<b>12</b>	<b>0</b>
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	N/A

*-what about those who never get an opportunity to hear the Gospel?*

*-Not held accountable for what they don't know for sure; faith is by grace alone*

- **Q22.H** I have reservations about the idea of conversion.

<b>0</b>	<b>2</b>	<b>8</b>	<b>11</b>	<b>12</b>	<b>0</b>
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	N/A

- **Q22.I** God has already pre-ordained who will be in heaven.

<b>4</b>	<b>9</b>	<b>7</b>	<b>6</b>	<b>8</b>	<b>0</b>
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	N/A

*-I believe he will judge us; on judgment day he will decide*

- **Q22.J** I am not positive that I have experienced the redeeming love of God through Christ.

<b>0</b>	<b>3</b>	<b>4</b>	<b>7</b>	<b>21</b>	<b>0</b>
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	N/A

- **Q23** What are your greatest logistical issues in sharing your faith? (Pick your top 1st, 2nd, and 3<sup>rd</sup> choice)

62 I don't have time.

51 I don't have the energy to start another relationship.

44 I am not allowed to talk religion at work/school.

13 I barely have time to get to church.

\_\_\_\_ (other) \_ (see below) \_\_\_\_\_.

*-1<sup>st</sup>: People not receptive*

*-2<sup>nd</sup>: Don't know how to start*

*-3<sup>rd</sup>: Not my goal*

*-3<sup>rd</sup>: Not sure when the opportunity comes that I should take it*

*-Offensive/defensive rejection possible*

*-Not enough partners in evangelism*

- **Q24** How would you prioritize the following spiritual disciplines? (Rank 1-7, highest being "1" and so on)

170 Personal Devotions

162 Sunday worship

125 Small Group/Sunday School/ Fellowship Group

73 Prayer Meeting

68 Ministry

60 Evangelism

- **Q25** Have you ever taken an Evangelism Training Class?

**10**

**25**

Yes

No (skip next question)

- **Q26** If Yes, was it effective in helping you become a better witness of the Gospel?

<b>0</b>	<b>7</b>	<b>2</b>	<b>0</b>	<b>1</b>	<b>23</b>
Very Effective		Effective	Neutral	Ineffective	Very Ineffective N/A

- **Q27** I am interested in taking an Evangelism Training Class.

<b>3</b>	<b>14</b>	<b>13</b>	<b>3</b>	<b>2</b>	<b>0</b>
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	N/A

- **Q28** If sharing my faith did not take more time out of my life, I would be likely to do it more often.

<b>1</b>	<b>16</b>	<b>11</b>	<b>5</b>	<b>1</b>	<b>0</b>
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	N/A

***-I need to rearrange priorities to allow time***

- **Q29** I am interested in having an accountability partner for my witness.

<b>2</b>	<b>14</b>	<b>15</b>	<b>1</b>	<b>1</b>	<b>1</b>
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	N/A

- **Q30** I am interested in going out as a team to do evangelism.

<b>3</b>	<b>12</b>	<b>13</b>	<b>2</b>	<b>4</b>	<b>1</b>
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	N/A

✕   ✕   ✕   ✕   ✕   ✕   ✕   ✕   ✕   ✕   ✕   ✕

## APPENDIX C

### COURAGEOUS EVANGELISM TRAINING: PRE-TEST SURVEY

On Sunday, September 11, 2016, those who consented to participate in the training process were given a PrepPacket which included this PreTest Survey. They were instructed to complete the survey prior to beginning any of the PrePacket Modules. The completed PreTest Surveys were returned one week later, at the beginning on the Live Seminar conducted on Sunday, September 18, 2016. Ten attenders of LifeLight between the ages of thirty to sixty years completed the surveys and began the training process. The results of this survey are provided, here, in bold and italics.

Dear LifeLighters,

Thank you for being willing to participate in this Evangelism Training. Many of you took part in the previous survey for my doctoral research. Based on those results, I have developed a training process that will address many of those issues. Before we can proceed, it is important to get a base line of where we are, regarding the skills, attitudes and practice of personal evangelism. Please answer the questions candidly so that we can later evaluate our progress based on the training.

I assure you that all surveys will be kept confidential and secure. Participants will not be aware of each other's progress. The results of this project will help us develop an effective process in improving the overall evangelistic effectiveness of our congregation.

 *Pastor Steve Misarski*

- How long have you been a Christian (in years)?  

<i>1</i>	<i>0</i>	<i>1</i>	<i>1</i>	<i>2</i>	<i>5</i>
0-2	3-5	6-10	11-15	16-20	Over 20
- What single adjective would best describe your spiritual life at this moment?  
*Seeking, Growing, Stagnant, Learning, Growing, Struggles, Prayerful, Growing Slowly, no answer (2)*  


---
- What is the biggest obstacle to sharing your faith? (circle one)  

<i>5</i>	<i>4</i>	<i>1</i>	<i>1</i>	<i>0</i>
Fear	Time	Energy	Knowledge	Strategy
- How many unbelievers do you know personally?  

<i>0</i>	<i>3</i>	<i>5</i>	<i>1</i>	<i>1</i>	<i>0</i>
0	1-10	11-20	21-50	50-100	Over 100
- How often do you pray for the salvation of unbelievers, by name?  

<i>1</i>	<i>7</i>	<i>1</i>	<i>1</i>	<i>0</i>
Daily	Weekly	Monthly	Never	I don't know any unbelievers
- How often have you had a spiritual conversation with an unbeliever?  

<i>0</i>	<i>0</i>	<i>5</i>	<i>4</i>	<i>1</i>
Frequently	Fairly Often	Occasionally	Rarely	Never
- How confident are you that you could present a Gospel outline to someone right now?  

<i>0</i>	<i>3</i>	<i>3</i>	<i>2</i>	<i>2</i>
Very Much	Considerably	Somewhat	A Little	Not at All
- How confident are you that you could tell your faith story/testimony to someone right now?  

<i>2</i>	<i>2</i>	<i>3</i>	<i>3</i>	<i>1</i>
Very Much	Considerably	Somewhat	A Little	Not at All
- How much fear do you have about sharing your faith? *2 / 2 / 4 / 5 / 5 / 5 / 5 / 7 / 7 / 8*  
From 0-10 (0 = No fear and 10= Terrified) 

---
- What would you say is your greatest fear about sharing your faith?  
*Getting off topic, too personal/labeled weirdo/rejection/not a good example/not enough knowledge/thought a bigot or racist/lack of Bible knowledge/say something wrong/turning away friend, awkward*  


---
- How many potential opportunities to witness do you have in one day?  

<i>8</i>	<i>2</i>	<i>1</i>	<i>0</i>	<i>0</i>
0-2	3-4	5-7	8-10	11-20

- React to this statement: I have a deep burden about the lost-ness and hell-bound-ness of my neighbors

**0**
**3**
**4**
**2**
**1**

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

- React to this statement: “I have time in my daily life to witness my faith in Jesus.”

**1**
**4**
**3**
**2**
**0**

Strongly Agree    Agree    Neutral    Disagree    Strongly Disagree

- If you were asked to go out with a partner to share your faith what would your reaction be? *Whenever I have time, I can give a try/Worried but excited/na/ Sure/As long as I had some training beforehand to raise confidence/Fairly nervous/Willing/Somewhat uncomfortable/What? Now?/Excited but need motivation and encouragement*

- 
- What is one thing that you would love to see happen in this training?  
*passion in missionary/ to be more willing to talk about Christ with faith and confidence/not sure/learn to be bold in witnessing/ that I at least would be a better example to my loved ones/Understanding my current faith/Learn practical ways of gospel deliveries/more encouragements/na(2)*
-

# Courageous Evangelism Training



LifeLight@CGCM

17 September 2016

# COURAGEOUS EVANGELISM TRAINING

## INTRODUCTION

Welcome to Courageous Evangelism Training: *A Comprehensive Approach to Personal Evangelism Training*.

This training comes out of many different experiences. In over 40 years of being a Christian and 30 plus years of pastoring churches, I have trained and been trained in many different ways to share my faith. The topics we will emphasize in this training also grow out of a survey given to thirty members of our LifeLight English Congregation at the Chinese Gospel Church of Massachusetts in the Spring of 2015. So this training is tailor-made for our specific multi-ethnic New England context.

Some of you, like me, may have taken various types of training throughout your Christian walk. Evangelism Explosion, Billy Graham, Campus Crusade, InterVarsity, Navigators among others are great organizations offering very effective evangelism training programs. I have drawn from the best of them as well as having read over 30 books on Evangelism before developing this curriculum. I am not saying that this training is better than any of the above programs but rather that this training serves to fill in the gaps I have noticed and answer the concerns that everyday Christians have about witnessing.

A word about... words. I will use a variety of words interchangeably to describe the event of an everyday Christian talking to a non-Christian about his faith. Although I may choose to use one term over another for emphasis, I intend to mean the same thing. To me, *Sharing your Faith* is the same as *Witnessing* is the same as *Evangelizing* or *Doing Evangelism*. I do not use the term “*trying to convert them*” as it connotes a process belonging to the Holy Spirit. Although “*Soul Winning*” is a valid term, I will not use it as it has become archaic. I will also alternate the use of terms for those who are not Regenerate Christians. I will call them *non-Christians*, *Unbelievers*, *Unchurched*, *Seekers*, and *Pre-Christians*. I will not use the term *Pagans*, as it connotes a specific religious system nor is *Heathen* appropriate since technically everyone who is not a Jew is a heathen and we want to include unregenerate Jews in our mission field. Throughout the years, different groups have opted for different terms so as to not offend the unregenerate audience. The terms “*Unregenerate*” is an accurate one but I will not use it because it sounds too much like “*Degenerate*.”

“Contemplate at the outset the possibility of having a church of soul-winners.”

It is my hope and prayer that LifeLight become an evangelistically effective congregation. It is my contention that it will not happen by planning strategic evangelistic events that occur once or twice a year. I believe that it will take a grass roots movement of everyday Christians actively engaging the people in their world. In order for that to happen, a training must address the **theological, spiritual, informational, emotional,**

**logistical, and experiential** factors that determine whether a Believer shares his faith. This training is an attempt to address these factors. **May you become wise!**

*The fruit of the righteous is a tree of life, and he who wins souls is wise.*

-Proverbs 11:30



## OUTLINE OF THE CET LIVE SEMINAR (1:30 – 5:30 PM)

1. PRELIMINARIES (15 min) 1:00 - 1:15
  - Sign and hand in Informed Consent Document
  - Stack completed PreTest surveys with Serial Numbers assigned (memorize or make a note of the number before turning in) e.g. 101, 102, 103...
  - Fill out “My Top Five” (*If not done already*)
  - Have a Testimony Outline (*If not done already*)
  - Complete Evangelistic Styles Questionnaire (*If not done already*)
  - Receive CET Notebook and incorporate PrePacket
2. WELCOME (15 min) 1:15 - 1:30
  - Introduction to CET Seminar
  - Outline of the Day
3. PRAYER WORKSHOP – PHASE II (15 min) 1:30 - 1:45
  - Gather in Small Groups
  - Share Expectations
  - Pray (*to the right*) for Each Other’s “My Top Five”
4. FEARLESS WORKSHOP (30 min) 1:45 - 2:15
  - Large Group “Fear Spectrum”
  - Pair up (One-on-One)
  - Confess your Fears regarding Evangelism
  - Pray for One Another

(Break 5 min) 2:15 - 2:20
5. STYLES AND METHODS WORKSHOP (30 min) 2:20 - 2:50
  - Gather in Small Groups
  - Share your Evangelistic Style
  - Pair up (One-on-One)
  - Practice: Prayer Evangelism

(Break 10 min) 2:50 – 3:00
6. GOSPEL OUTLINES WORKSHOP (30 min) 3:00 - 3:30
  - Large Group: Have One share Testimony in 5 minutes or less
  - Pair up (One-on-One)
  - Practice a Gospel Outline with one another.

(Break 10 min) 3:30 - 3:40

7. SPIRITUAL CONVERSATIONS WORKSHOP (30 min) 3:40 - 4:10

- Pair up with a Different Partner (One-on-One)
- Pick a Question and Practice Transitions

(Break 5 min) 4:10 - 4:15

8. DAILY WITNESS WORKSHOP (30 min) 4:15 - 4:45

- Individually make a List of Places you frequent Weekly
- Make a List of People encountered in those Places.
- Populate your “My Top Five” with names from this list.

9. ACCOUNTABILITY WORKSHOP (15 min) 4:45 - 5:00

- Fill Out Accountability Worksheet
- Partner Up
- Agree on Time to Connect

10. FOLLOW UP and PRACTICUM PREPARATION (15 min) 5:00 – 5:15

- Scriptures & Gospel Outline Memorization
- Plan for Outreach

## WHY DO EVANGELISM?\*

The Bible offers us many good reasons for proclaiming the gospel. Here are 7 reasons. It's a privilege to share the good news of Jesus Christ:

### **1. God wants to see the world healed and restored.**

There is nothing like the power of Jesus to restore a broken world and broken lives to what God originally intended (John 3:17). Jesus urges us to invite others to engage in his mission to heal individual lives, relationships, and the world.

### **2. Jesus commands and commissions us.**

Jesus expects his followers to let people in on the meaning of his life, death, and resurrection. Before he ascended to heaven, Jesus said, "Go and make disciples of all nations" (Matthew 28:19). When we share the gospel, we are obeying Jesus' command and joining the Great Commission he entrusted to us (John 20:19-21).

### **3. God desires a relationship with every human being and for all to hear.**

Jesus repeatedly told stories of God's love for the lost: God is like a shepherd searching for one lost and vulnerable sheep. He is like a woman looking in every nook and cranny for a lost, valuable coin. He is like a father who celebrates when his lost and confused son returns home. These parables illustrate God's earnest and patient search for every person. "The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance" (II Peter 3:9). Evangelism, then, is joining God's search to see everyone come to repentance and a relationship with him.

God is preparing for a full house in heaven. We are blessed to work with him toward this goal while on earth, to "go out to the roads and country lanes and compel them to come in" (Luke 14:23). Romans 10:14 rhetorically points out what will happen if we don't: "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" Verse 15 goes on to praise the "beautiful" feet of those who share the good news.

### **4. Sharing the gospel is a powerful way to love people.**

We find inspiration to love others from God's love for us. His sacrificial love was a free gift to you, and it's a gift you're intended to pass along (Matthew 10:8).

In 2 Corinthians 5:14, it says, "For Christ's love compels us, because we are convinced that one died for all, and therefore all died." You can love people by introducing them to God's love and compassion as demonstrated by Christ on the cross.

## **5. The future of unbelievers matters deeply to God.**

Humankind desperately needs the salvation Jesus offers. John 3:18 says, “Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God’s one and only Son.” As Christians, our awareness that family, friends, and strangers will otherwise be eternally separated from God motivates us to proclaim the hope of Christ.

Similarly, Philippians 2:3-4 encourages us to “value others above yourselves, not looking to your own interests but each of you to the interests of the others.” Witnessing to the people in your life is a way to put the utmost value on their lives—their eternal lives.

Even more, it brings both God and us joy. Luke 15:7 and 15:10 tell us there is rejoicing in heaven when even one sinner repents. Beyond the heavenly celebration, we too experience great joy when we see people’s lives transformed by Christ.

## **6. God is passionate about our personal growth.**

When we proclaim the good news, we grow as Christ’s disciples. Evangelism opens us up to the adventure of obeying God and collaborating with him in ways that strengthen our faith and transform our thinking. Jesus even promises we’re empowered for evangelism by the Holy Spirit (Acts 1:8), and that he loves us enough to see to it that “...every branch that does bear fruit he prunes so that it will be even more fruitful” (John 15:2).

## **7. God is glorified.**

Salvation is something only God can provide and something for which only he deserves the glory. As Christ’s ambassadors (2 Corinthians 5:20), then, we are instruments by which God receives all the honor, thanks, and praise. Lucky for us, Jesus encourages us to be part of that process: “In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven” (Matthew 5:16).

\*<https://evangelism.intervarsity.org/why>

## SPIRITUAL FITNESS WORKSHOP (PHASE I)

When I surveyed folks at LifeLight, one of the surprising insights was the correspondence between spiritual health and effective witness. Those who described their spiritual condition as stagnant were the same ones that admitted a weakness in the area of evangelism. As a young person, I was taught that sharing one's faith was the vitamin needed for strong spiritual growth. Many of the books that I read shared that same sentiment.

Author of *Tell the Truth*, Will Metzger, describes what happened to him as he began to witness. He discovered a conviction of the sovereignty of God, a joy of being used by God, a confidence in the Word, a desire to forsake sin and lead a holy life, a hunger to study the Bible, a fervency in prayer, and a deepening of concern and love of others.<sup>1</sup>

John Teter states: "Witness is given for the good of the world but it is also a command, dripping with grace for the disciple, so that they might experience more of Jesus.... The opening of our mouths for witness prevents us from becoming fence-riders who live at the whims of worldly cares and passions."<sup>2</sup>

A wise old preacher, J. E. Conant (1867-1955) taught the relationship between evangelism and spiritual vitality as an outflow/inflow process. As we give out in Gospel witness, it makes room for God to begin to pour more of his divine life into us. The more we give out, the more He fills us back up. The abundant fish life in the Sea of Galilee contrasting the saline toxicity of the Dead Sea illustrates this perfectly.<sup>3</sup>

Mark Dever encourages us with these words: "If we would be more faithful in evangelism, we should feel the flow of love toward God within us and the flame of gratitude and hope. A fire so enflamed by God will have no trouble igniting our tongue."<sup>4</sup>



So how would you describe your spiritual condition? You may be able to recall a time in your Christian walk when you felt very healthy spiritually. How does your present condition compare with that time in the past? We can attribute our condition to many factors. Lack of a consistent quiet time, weak prayer life, enthusiasms of the new believer has worn off, no accountability partner, infrequent small group Bible study attendance, pace of life, aging etc. I want to suggest that sharing our faith is a catalyst to spiritual growth. At the same time, a growing passion for Christ will naturally spark a love for the lost.

Will Metzger, *Tell the Truth: The Whole Gospel to the Whole Person by Whole People* (Downers Grove: InterVarsity Press, 2002), 227.

John Teter, *Get the Word Out: How God Shapes and Sends His Witnesses*. (Downers Grove, IL: InterVarsity Press, 2003), 58.

Roy J. Fish and J. E. Conant, *Every Member Evangelism for Today* (New York: Harper& Row, 1976), 51.

Mark Dever, *The Gospel and Personal Evangelism* (Wheaton: Crossway, 2007), 29.

[illegible]

There might arise an amount of apprehension, even fear. This should drive us to prayer.

That is why the next section is about PRAYER!

## PRAYER WORKSHOP (PHASE I)

It is interesting to note that the Bible spends more time encouraging prayer for the Witnesses to the Lost than prayer for the Lost. Don't get me wrong. We should pray for our family members, friends, neighbors, school mates, coworkers and acquaintances who do not know Jesus. Below, I will suggest a way to begin to pray for the unsaved. That is our second step in being an effective witness. The first step, however is to begin to pray for ourselves. The oxygen mask speech on an airplane is a good illustration. "Put your mask on first, before trying to assist your neighbor."

*<sup>36</sup> When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. <sup>37</sup> Then he said to his disciples, "The harvest is plentiful but the workers are few. <sup>38</sup> Ask the Lord of the harvest, therefore, to send out workers into his harvest field. (Matt 9)*

Jesus sees the helpless mass of humanity and instead of requesting prayer for the crowds, he tells his disciples to pray for the workers who would work among the masses.

### Why Pray?

J.E. Conant states: The Ministry of Prayer is twofold: 1) Prayer opens the pathway for divine preparation of the Christian's heart 2) Prayer opens the pathway for divine operation in the heart of the non-Christian.<sup>1</sup>

He also reminds us: "The Great Commission is sufficient authority- but not sufficient motive – we need the impulse of an indwelling Presence."<sup>2</sup>

"Without prayer, we cannot speak the Gospel in a way that makes an impact against the powers at work in those we are trying to reach."<sup>3</sup>

"The Gospel is the power of God unto salvation (Rom 1:16) but prayer is our weapon against the powers of darkness..."<sup>4</sup>

Will Metzger is convinced: "Until we see the incapacity of sinners and our helplessness to save them, we will not commit ourselves to pray. Prayer is pleading our helplessness before God."<sup>5</sup>

1. Roy J. Fish and J. E. Conant, *Every Member Evangelism for Today* (New York: Harper& Row, 1976), 10.

2. Roy J. Fish and J. E. Conant, *Every Member Evangelism for Today*, 74.

3. R. York Moore, *Growing Your Faith by Giving It Away: Telling the Gospel Story with Grace and Passion*, (Downers Grove, IL: InterVarsity Press, 2005), 149.

4. R. York Moore, *Growing Your Faith by Giving It Away*, 149.

5. Will Metzger, *Tell the Truth: The Whole Gospel to the Whole Person by Whole People*, (Downers Grove: InterVarsity Press, 2002), 207.

## Pray for Yourself

### Pray for:

- Personal revival in your life (Ps 85:6)
- God's presence and power to witness (Lk 24:49, Acts 1:4, 8; 2:2-4, 4:29-31)
- Sanctification and strength (Eph 6:13, I Thess 5:23-24)
- Boldness, Courage (Acts 4:29)
- Consistency in Lifestyle (Col 4:5)
- Gifts of Healing/Miracles/Prophecy (Acts 4:30, I Cor 14:24)
- Co-Laborers in Witness (Matt 9:35-38)
- A burden and love for the Lost (Ps 126:6)
- Sensitivity to promptings, nudges and opportunities (Acts 8:26ff)

*"Father, allow me to cross the path of someone to whom I can share the love of Christ"*

### Practice Listening Prayer:

"Father, where are you working? Where can I join you?"

"Lord, lead me to people who are receptive."

"Is there someone you want me to talk to, care for, or pray with?"

"Is there someone here who is hurting?"

"Father, grant me your eyes to see beneath the outward behavior to the hurt and cry for love, meaning and real life."

*Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone. (Col 4:2-6)*

Ron Hutchcraft\* suggests a "three-open prayer" when we pray by name for a lost person we care about. (Col 4:3-4):

- "Lord, please open a door." (A natural opportunity)
- "Open their heart." (Ready to hear God)
- "Open my mouth when you open the door." (Confidence)

**\*Begin today to commit to a daily prayer time for yourself in regards to evangelism.**



## Praying for Others

After you have prayed for yourself, begin to pray for a handful of people (5) on a daily basis. Ask God who should be on that list. List the people below and begin praying for them. We will start our seminar by praying for each other and our Top 5 People.

### My Top Five

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

Lee Strobel says “Prayer for people as if their life depends on it, because it does!”<sup>1</sup>

Besides a general prayer for blessing and salvation, here is a list of prayer suggestions:

Pray for...

- God to soften their heart. (Ezekiel 11:19)
- The Father to draw them to himself (Jn 6:44)
- Satan’s blinders to be taken off (II Cor 4:4)
- Experience of God’s Love (Eph 3:18-19)
- Conviction of Sin and Judgement (Jn 16:8-11)
- God will send someone into their life who will be the key to their salvation.
- Your Opportunity to share Christ with them. (Eph 5:15-18)
- New eyes to see God at work around them (2 Kings 6:17)
- A Sensitivity to the Holy Spirit speaking to them (Acts 9:3-6)
- Speak to them in a Dream (Matt 27:19)
- Openness to include Christians in their social circle (Lk 19:5-6; Acts 24:24-25)
- A Longing for personal Peace and freedom from Guilt (Acts 16:27-30)
- A drive to become a Worshipper (Jn 4:23)
- God’s wisdom and strategy on how to reach them. (Acts 17:16-21)

*And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord’s people. Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.*

(Eph 6:18-20)

**Lord, make me fearless!**

1. Lee Strobel, “Learn How to Seize Spiritual Opportunities,” *Welcome Home Series*, Saddleback Church, 49:58, Feb 22, 2015, <http://saddleback.com/watch/media/seizing-spiritual-opportunities>

## TESTIMONY WORKSHOP

*Always be prepared to give an answer to everyone who asks you  
to give the reason for the hope that you have.  
(1 Peter 3:15)*

What is a Testimony?

The Blind Man: “One thing I do know. I was blind but now I see!” (John 9:25)

The Woman at the Well: “Come, see a man who told me everything I ever did. Could this be the Messiah?” (John 4:29)

Apostle Andrew: “We have found the Messiah” (John 1:41)

These are all examples of a testimony. They can be short or long. A testimony is a witness. After he showed himself as resurrected, Jesus told his disciples, “You are **witnesses** of these things” (Luke 24:48). The last words of Jesus recorded in the Book of Acts include, “But you will receive power when the Holy Spirit comes on you; and you will be my **witnesses** in Jerusalem...” (Acts 1:8). Just like in a court of law, witnesses are called to give an account from their own unique perspective. It is their own point of view of what they saw, heard, or felt at that particular moment in question. **Giving testimony or being a witness is simply giving an account of what we experienced when Christ came into our lives.** This can be the most powerful and personal way of sharing the Gospel.

**My Story:** Everyone has a story. People love to hear stories. It is not surprising that about 75% of the Bible is narrative; stories of God’s people and their relationship with the God of the Universe. One could call the Bible and more specifically the Gospel: God’s Story. Each person has their own story: Who were their parents? When and where were they born? What was it like growing up? When God’s Story intersects with our story then we have a Testimony. That is what we want to share with others. Otherwise, God’s Story sounds like history and an academic subject without practical implications. When you tell your story or how God’s Story intersects with your story, it make the Gospel come alive to the hearer and a real, practical, and powerful presentation.

**“But I do not have a real dramatic story?”** Not all of us have a dramatic stories of going from drugs, drinking, prostitution and prison to Jesus. As powerful and faith affirming as those stories may be, not every person can relate to such a story. They may respond, “I agree that such a person needs a ‘religious crutch’ but not me. I can handle life just fine.” These folks need to hear how Christ entered your “boring” life and gave you purpose and hope and a sense of mission and love and eternity. Everyone has brokenness, doubts, insecurities, and existential questionings. What did/do you struggle

with? How did Christ come into your life? And how has he made a difference to you? Tell “Transformation Stories.” When was God most real to you? When was an encounter with Jesus most influential? When have you connected most with the spiritual side of life?

“Though our testimonies alone cannot bring people to Christ, they are a powerful tool to illustrate the power of God at work in our lives and allows others to picture themselves experiencing God.” (Moore, p79)

### How Do I Write My Testimony?

**Pick a Theme:** In *The Power of Story: Rediscovering the Oldest, Most Natural Way to Reach People for Christ*, Leighton Ford (brother-in-law to Billy Graham) outlines three themes that flow through God’s Story that can become themes to highlight in your story: The Love of the Father, The Grace of the Son and the Fellowship of the Holy Spirit. Other themes you could use are: Purpose, Home, Identity, Freedom, Love, Truth, and Friendship.

Reflect on your life up to this point and find one or two words that can be a theme for your Story. A friend of mine shared his outline in six words. “Fatherless, Fathered, Father, Outsider, Always, Loved.” Also think about how to adapt the theme to the needs/interests of the person you are sharing with.

Make sure the Gospel is explicit in your Testimony. How did Jesus enter into that need in your life and do so much more? How did Jesus dying on the cross and rising from the dead make a difference in your life? What did Christ invite you into?

**Outline your Story:** A testimony is easily structured into three parts: B.C. /C. /A.D.

**B.C.:** Before Christ. If you can recall, what were you like before you God called you to himself. Give specific examples of behavior and beliefs without getting into the intimate details of your sins. You may have been very young and not have done any juicy stories. You may have been raised in a Christian family. Share your upbringing and even highlight the grace of God that kept you from getting into “deep sin.”

**C:** Christ. This is where you tell about the Crucial (derived from “cross”) Moment you responded to God’s call to salvation and the Circumstances and Christian Witnesses that led you to the moment. You could mention the prayer you prayed and Bible verses that really touched you. Include how the Cross of Christ was pivotal in your Conversion.

**A.D.:** Anno Domini (Year of the Lord). After the Decision to follow Christ life happens. There may be dramatic changes or subtle ones that exhibit the ways Christ changed your life and made you into a New Creation. What did Christ do for you? What did Christ do in you? What difference does Christ make? You can also include what God is doing and teaching you right now. We are not perfect but in process where God is working out what he worked in.

A written testimony need not be any longer than half a page single spaced (12 pt) or under 200 words. You should be able to shorten it or lengthen it. Do not forget to include significant verses. We will go over some important ones in the Gospel Outline Workshop.

For a good example of a Testimony, read Apostle Paul's testimony in Acts 26:4-23.

### My Story and God's Story

My Theme: \_\_\_\_\_

1. B.C.

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Scripture Verses:

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2. C.

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Scripture Verses:

---

3. A.D.

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Scripture Verses:

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## EVANGELISTIC STYLES QUESTIONNAIRE

"Becoming a Contagious Christian"

### Directions:

1) Read each of the 36 statements and record a number by each that reflects the degree to which you think that statement fits you. Your choices are from 1 to 5, with 1 being the lowest match to who you are, and 5 the highest. Here's a description of what each number means:

5 ..... That's totally me  
4 ..... Pretty much like me  
3 ..... Somewhat like me  
2 ..... A little like me  
1 ..... That's not me at all

2) Transfer those numbers to the grid and total each column.

+++++

\_\_\_\_\_ 1. In conversations, I like to approach topics directly, without much small talk or "beating around the bush."

\_\_\_\_\_ 2. I have a hard time getting out of a bookstore without buying a bunch of new books that will help me understand what people are thinking.

\_\_\_\_\_ 3. I often speak out of my personal background or experience in order to illustrate a point I am trying to make.

\_\_\_\_\_ 4. I am a "people-person" who places a high value on friendship.

\_\_\_\_\_ 5. I enjoy adding or including new people in activities I'm involved in.

\_\_\_\_\_ 6. I see needs in people's lives that others often overlook.

\_\_\_\_\_ 7. I don't shy away from challenging someone when it seems necessary.

\_\_\_\_\_ 8. I tend to be analytical and logical.

\_\_\_\_\_ 9. I often identify with others by using phrases like, "I used to think that, too," or "I once felt the way you do."

\_\_\_\_\_ 10. People have commented about my ability for developing deep friendships.

\_\_\_\_\_ 11. To be honest, I often watch for situations in which someone "better qualified" can explain concepts to my friends.

\_\_\_\_\_ 12. I find fulfillment in helping others, often in behind-the-scenes ways.

\_\_\_\_\_ 13. I do not have a problem confronting my friends with the truth even if it strains the relationship.

- \_\_\_\_\_ 14. In conversations, I naturally key in on questions that are holding up a person's understanding or progress.
- \_\_\_\_\_ 15. When I talk around the locker room or the drinking fountain, people really listen.
- \_\_\_\_\_ 16. I would rather delve into personal life issues than abstract theoretical ideas.
- \_\_\_\_\_ 17. It is not unusual for me to attend special events or concerts and bring along a carful or friends.
- \_\_\_\_\_ 18. I would rather show love through actions than through words.
- \_\_\_\_\_ 19. I think the world would be a lot better place if people would stop being so sensitive about everything and just speak the truth!
- \_\_\_\_\_ 20. I enjoy discussions and debates on difficult questions.
- \_\_\_\_\_ 21. I intentionally share my mistakes and struggles with others when it will help them consider solutions that could help them.
- \_\_\_\_\_ 22. I prefer discussing a person's life before getting into the details of their beliefs and opinions.
- \_\_\_\_\_ 23. I tend to watch for worthwhile events to bring people to (such as enriching seminars, retreats, classes, or church services).
- \_\_\_\_\_ 24. I have found that my quiet demonstrations of love and care sometimes help people open up and become more receptive to what I think.
- \_\_\_\_\_ 25. A motto that would fit me is: "Make a difference or a mess, but do something."
- \_\_\_\_\_ 26. Often when listening to teachers or TV commentators, I mentally (or even verbally) argue with their positions and logic.
- \_\_\_\_\_ 27. People seem interested in hearing stories about things that have happened in my life.
- \_\_\_\_\_ 28. I enjoy long talks with friends, and it doesn't matter much where we are or where we're going.
- \_\_\_\_\_ 29. I am always looking for a match between the needs and interests of my friends and various books, classes and programs that they would enjoy or benefit from.
- \_\_\_\_\_ 30. I think the world would be a better place if people would talk less and take more action on behalf of their friends and neighbors.
- \_\_\_\_\_ 31. I sometimes get in trouble for lacking gentleness and sensitivity in the way I interact with others.

\_\_\_\_\_ 32. I like to get at the deeper reasons for opinions that people hold.

\_\_\_\_\_ 33. I am still amazed at how God has worked in my life and I would like others to know about it.

\_\_\_\_\_ 34. People generally consider me to be an interactive, sensitive, and caring kind of person.

\_\_\_\_\_ 35. A highlight of my week is when I can take a guest with me to a helpful learning event, including church.

\_\_\_\_\_ 36. I tend to be more practical and action-oriented than philosophical and idea-oriented.

DIRECT INTELLECTUAL		TESTIMONIAL	INTERPERSONAL	INVITATIONAL	SERVING
#1 _____	#2 _____	#3 _____	#4 _____	#5 _____	#6 _____
#7 _____	#8 _____	#9 _____	#10 _____	#11 _____	#12 _____
#13 _____	#14 _____	#15 _____	#16 _____	#17 _____	#18 _____
#19 _____	#20 _____	#21 _____	#22 _____	#23 _____	#24 _____
#25 _____	#26 _____	#27 _____	#28 _____	#29 _____	#30 _____
#31 _____	#32 _____	#33 _____	#34 _____	#35 _____	#36 _____
TOTALS: _____	_____	_____	_____	_____	_____



**Fearless WORKSHOP**  
Courageous Evangelism Training Seminar

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**"Fear is the real enemy of evangelism"**  
-Becky Pippert

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**Activity: Fear Spectrum**

- Everybody get up and stand where you think you are in terms of fear and evangelism. The one pole being Energized and the other pole Petrified. Look where each other are. You are NOT ALONE!
- Name the fear: Fear of ....
- Now move to where you would like to be.

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For God has not given us a spirit of fear,  
but of power and of love and of a sound  
mind.

II Timothy 1:7

Why are we afraid to share our faith?

#### Top Six Fears

1. Fear of Rejection
2. Fear of Loss of Reputation - "Jesus Freak Syndrome"
3. Fear of Restrictions @Work
4. Fear of Getting Stumped (Knowledge)
5. Fear of Driving Away Friends and Relatives
6. Fear of Stumbling (Skill)



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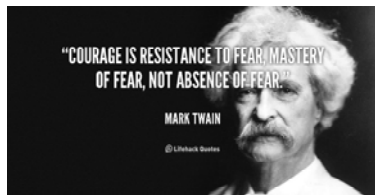
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Acts 4:29-31

**"Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus." After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.**

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### Cure for Fear

1. Acknowledge Fear, Anxiety, Terror, Nervousness, Awkwardness
2. Prayer
3. Dependence on God
4. Be Yourself
5. Fear God; not Man
6. Value the Gospel
7. Be Filled with the Holy Spirit

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### Cure for Fear

8. Embrace Identity in Christ
9. Prepare with Knowledge
10. Prepare with a Plan
11. Plant Seeds; not Trees
12. Love People; more than Rep
13. See Faith as Journey
14. Live with the End in Mind

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"By living with the end in mind, Becky and I chose to be witnesses. We managed our fear and experienced the love of God that dwarfs the praise of people. We rejected the voices that said we would look stupid if we opened our mouths for the cause of Christ... Each day is an opportunity... We must fight our fear to live the love of God. We never know who God is at work in. The only way to find out is to open our mouth. Don't settle for empty claps from the crowd. We are created for so much more." (John Teter, *Get the Word Out*, 49.)

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## Styles and Methods of Evangelism

Courageous Evangelism Training

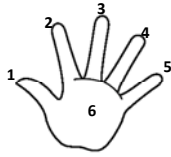
### Objectives

- Discover and Understand your Style of Evangelism
- Explore a Variety of Methods of Evangelism
- Be Set Free to use a Variety of Methods to Reach People
- Receive Encouragement to try a New Method.

### General Pointers

- Methods are not Sacred; Only the Message is Sacred
- Be relieved. You don't have to go door-to-door to be a witness
- Be yourself! Discover your natural style.
- Try a different method.
- Work together.

### Styles of Evangelism



1. Testimonial Style
2. Confrontational (or Direct Style)
3. Intellectual Style
4. Interpersonal Style
5. Invitational Style
6. Ministra-tional (or Serving Style)

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### 1. Testimonial Style

- Example: Former Blind Man (John 9)
- Verse: 1 John 1:1 That which...we have heard...seen...looked at...touched...we proclaim concerning the Word of Life.
- Traits: Confident, Bold, Assertive, To the Point, Convictions
- Examples: My Tract, Social Media, Sunday AM, Drama
- Caution: Beware of just talking about self instead of Christ

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### 2. Confrontational Style

- Example: Peter (Acts 2)
- Verse: II Tim 4:2 "Preach...in/out season... rebuke"
- Traits: Confident, Bold, Assertive, To the Point, Convictions
- Examples: Home visits (EE), Door 2 Door (JW Style), Surveys in Community
- Caution: Use tact to avoid unnecessary offense.

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### 3. Intellectual Style

- Example: Paul (Acts 17)
- Verse: I Peter 3:15 "Be ready to give and answer..."
- Traits: Confident, Bold, Assertive, To the Point, Convictions
- Examples: Debates, Q&A Sessions, Small Groups, GIG's, Blogs, Facebook
- Caution: Don't sub giving answers for giving the Gospel

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### 4. Interpersonal Style

- Example: Matthew (Luke 5:29)
- Verse: I Corinthians 9:19-23 "I have become all things..."
- Traits: Relational warmth, conversational, compassionate, friendship-oriented, focus on people
- Examples: Matthew Party, Sports, Coffee...
- Caution: Avoid valuing friendship over truth-telling.

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### 5. Invitational Style

- Example: Samaritan Women at the Well (John 4)
- Verse: Luke 14:23 "Go out to... to make them come in..."
- Traits: Hospitable, persuasive, enthusiastic, meets new people, spiritually opportunistic,
- Examples: Worship Service, Easter, Concerts, Crusade
- Caution: Don't always let others do the talking for them.

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### 6. Servant Style

- Example: Tabitha (Dorcas) Acts 9
- Verse: Matthew 5:16 "Let your light shine...good deeds..."
- Traits: Patient, other-centered, sees need and finds joy in filling, love thru actions instead of words...
- Example: Cokes, Bike Repair, Yards, Telephone Lonely,
- Caution: Actions are no sub for words. Pt to Jesus motive.

### Citations

- Make sure we cite: Becoming a Contagious Christian course, Willow Creek Association. Further information on styles can be found in *Becoming a Contagious Christian*, by Bill Hybels.
- Building a Contagious Church, Mark Mittleberg, 2001
- <http://impactrock.com/PDF%20Sermon%20Notes/Evangelistic%20Styles%20Questionnaire.pdf>

### Prayer Evangelism Method

- Example: Peter and John (Acts 3)
- Verse: Acts 4:30 Stretch out your hand to heal...thru Jesus."
- Traits: Faith, Gifts: Word of Knowledge, Miracles, Healing
- Examples: Ed Silvoso, Prayer + Care + Share, Prayer Walks, Hearing and Responding to God's Voice
- Caution: Do not portray God as meeting our wants.



### Small Group Evangelism

- Philip and Ethiopian Eunuch (Acts 8)
- Verse: Rom 16:5 Greet...the church that meets @their house
- Trait: Can Teach, Personable, Invite, Entertain Questions, Apologetics, Pray
- Examples: GIG: Group Investigating God, ALPHA,
- Caution: The Small Group is NOT the Church.

### Literature Evangelism

- Jesus (Luke 4)
- Verse: John 20 These are written that you may believe...
- Traits: Courage, resourceful, creative, rejection proof
- Examples: Jews for Jesus, Tracts, Books, Apps
- Caution: Quality! Not a sub for a conversation.

### Ideas for Evangelism

- |                      |   |
|----------------------|---|
| • Concerts           | • Coca Cola Give Away                               |
| • Movies             | • Decorating Cookies                                |
| • Holiday Party      | • Lawn Clean Up, Earth Day, Porches                 |
| • Book Clubs         | • Child Evangelism Fellowship, Open Air Campaigners |
| • Street Drama/Dance |   |
| • Chalk Talk         |   |

Quote

**"It is the Truth that God always uses; it is never  
our tool in evangelism that works."**

Will Metzger, *Tell the Truth*, 99.

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## GOSPEL OUTLINES WORKSHOP

### Evaluating Gospel Outlines

Many of us have been in the Church for decades. We have clocked in hundreds of hours of sermons and Sunday School teachings. We may have even been part of outreaches with an evangelist presenting the Gospel. But do we have a grasp of the Gospel that is simple but not simplistic, memorable but not corny? When we come to that point in a conversation where the seeker is open to hear a full explanation of the Gospel, can we do it? Is it short enough to not overcomplicate yet long enough to be complete? Is it scriptural but not overwhelming in scripture quotes enough? Is it theologically sound but broad enough to not get into the theological weeds?

In this session, we will learn the different outlines that have been and are being used to present the Gospel. You will be expected to pick one that makes sense to you and to those you relate to. You will learn it and hopefully memorize it. We will then practice telling the Gospel to one another.

How do evaluate a Gospel Outline?

**1. Is it God centered?** Some presentations play into the self-centered, consumeristic mood of our day. As Rick Warren aptly states: “It’s not about us!”

**2. Is it scriptural?** “All Scripture is God-breathed and is useful for teaching...” (II Timothy 3:16). The Bible is authoritative and has power to call forth response. A presentation does not have to quote scripture throughout but each statement should be backed up by Scripture.

**3. Is it theologically sound?** Does it give proper balance to the full counsel of God? Is it so simple that it lacks the broad theological concepts of Creation, Fall, Redemption, Consummation?

**4. Is it relatable?** Does the presentation connect with the audience? Does it take into account the generational differences and postmodern perspective?

**5. Does it call for response?** After hearing the presentation, does a seeker know what is expected as a result of the truth they heard?

“Yet, it is *truth* God always uses; it is never our *tool* in evangelism that works.”

Will Metzger, *Tell the Truth*, 99.

## Survey of Gospel Outlines

1. *Evangelism Explosion*. Started by Dr. D. James Kennedy at Coral Ridge Presbyterian Church, Fort Lauderdale, FL in 1962. EE is an organization that trains Christians in personal evangelism. They have trained over a million.  
<http://www.olemissxa.org/wp-content/uploads/2014/06/Share-the-Gospel.pdf>
2. *The Romans Road* is a presentation that focuses on one book in the Bible that explains fully the Gospel. Explaining the highlight verses of Romans walks a seeker through the Gospel. A witness can have it marked up in the Bible and is ready to take a seeker through the plan of salvation by simply walking through passages in one book of the Bible. There are many versions of this. Some are better than others; here is one of the better ones.  
<https://www.allaboutgod.com/roman-road.htm>
3. *The Four Spiritual Laws*, presentation is a foundational tool developed by Bill Bright of Campus Crusade for Christ (CRU) and usually is presented in tract form. <http://crustore.org/fourlawseng.htm>
4. *The Bridge to Life* illustration is a tool developed by another campus ministry, The Navigators and Dawson Trotman that started among service members. It comes in tract form but is especially effective in presenting the Gospel on a napkin. Youth For Christ and Billy Graham (Steps to Peace with God) use the same outline.  
<http://www.navigators.org/Tools/Evangelism%20Resources/Tools/The%20Bridge%20to%20Life>
5. *One Verse Evangelism* is another tool developed by The Navigators that revolves around one verse of Scripture: Romans 6:23. The strength of it is that one can share it within ten to fifteen minutes and can be drawn on a napkin. It is a way of presenting the Bridge to Life using one scripture verse.  
<http://www.navigators.org/Tools/Evangelism%20Resources/Tools/One-Verse%20Evangelism-%20How%20to%20Share%20Christ-s%20Love%20C>
6. *The Wordless Book* was developed by Child Evangelism Fellowship. Teens have been trained to use a booklet without words and made of five different colors. It was originally used by Charles Spurgeon and revised by D. L. Moody and then adopted by Amy Carmichael in India and used with children by Fanny Crosby, the blind hymn writer, before it was discovered and adapted by Child Evangelism and Ruth Overholtzer. It has also evolved into a simple bracelet with six different colored beads. Some churches have added a blue bead to emphasize baptism as a part of the Gospel.  
[http://weecanknow.com/wp-content/uploads/2013/07/wb\\_training.pdf](http://weecanknow.com/wp-content/uploads/2013/07/wb_training.pdf)

7. *The Way of the Master* is a presentation developed by Ray Comfort and made popular by the Christian actor, Kirk Cameron. It starts with the Ten Commandments in order demonstrate the need for salvation.  
<http://www.wayofthemaster.com/videolessons.shtml>
8. *The Big Story* developed by James Choung, Korean-American, National Director of Evangelism for InterVarsity Christian Fellowship, another campus ministry. His presentation is geared to reach the Millennials (1982-2002). His insights derive from the work of Dallas Willard and emphasizes becoming useful emissaries of the Kingdom of God here and now. It can be presented from an app on one's phone or drawn on a napkin.  
<http://evangelism.intervarsity.org/how/gospel-outline/big-story-gospel-presentation> and a pdf <http://www.jameschoung.net/big-story-training.pdf>
9. *Come Home*, is a presentation of the Gospel suggested by Will Metzger based on his concern that many approaches tend not to be God centered. He emphasizes God's ownership of every human being.  
<https://verticallivingministries.com/tag/learning-the-gospel-diagram-come-home-from-will-metzgers-book-tell-the-truth/>
10. *Two Ways to Live*, is a Gospel outline from Mathias Media in Sydney Australia. It emphasizes the rule of God over all the universe and his sovereign rule over all people. It can be drawn on a napkin is six illustrations.  
<http://www.matthiasmedia.com.au/2wtl/>
11. *Three Steps to Heaven*, is a Gospel presentation that is used by Gospel Harvesters International who serves with missionaries in India and Africa. I used this outline to preach to 4,700 people in 2009 in Ghana. It is simple to preach to children and adults of any level of education. <http://www.gospelharvint.org/eternal-life/>

## Sample of Some Gospel Outlines

### *Evangelism Explosion*

#### **GRACE**

**Heaven is a Gift** (Rom 6:23)

**It is not earned or deserved** I learned that heaven is unearned, unmerited, undeserved. Its free. Not earned by works lest anyone should boast. (Eph 2:8-9)

#### **MAN**

**Is a Sinner** (Rom 3:23) In our thoughts, words, deeds, we have failed to keep his commandments by what we have done and left undone.

**Cannot save himself** No one is good enough to go to heaven because God's standard is perfection. (Matt 5:48) This is why we can't earn heaven. We are unable to save ourselves.

#### **GOD**

**Is merciful – therefore doesn't want to punish us.** (I Jn 4:8) God is merciful, loving, gracious and kind but he is also just and holy and righteous.

**Is just – therefore must punish sin** (Ex 34:7) He will by no means clear the guilty. He loves us but he must deal with our sin. He does not want to punish us because he loves us. What is the answer to this dilemma? In his infinite wisdom, God solved this problem in the person of Jesus Christ.

#### **CHRIST**

**Who he is – the infinite God-Man** Jesus is God, the second person of the Trinity, the Creator of the Universe. (John 1:1, 14) God came down into human flesh.

**What he did – He died on the cross and rose from the dead to pay the penalty for our sins and to purchase a place in heaven for us, which he offers as a gift.**

ILLUS: Imagine that this book is the record of my whole life and every sin I have ever committed. Bible says that this book will be opened and everything judged. (Place book on palm) This prevents me from rising to God. Then Jesus comes along and fulfills his mission. What? (Isaiah 53:6) God lays on Jesus all of our sin. (Transfer book to Jesus hand) (I Peter 2:24) Christ bore our sins on the cross. He was buried for three days (Put book on lap) but he rose again from the dead and went to heaven to prepare a place for us. He offers heaven – eternal life – to us as a gift. This gift is received by faith.

#### **FAITH**

**What it is not – mere intellectual assent or mere temporal faith.** Faith is the key that opens the door to heaven. Faith is not just believing in facts like believing in George Washington. You believe that he exists but you are not trusting him to do

anything for you today. That is merely intellectual assent to historical facts. Bible says even the demons believe and tremble. But they are not saved.

**What it is – trusting in Jesus Christ alone for eternal life** Some are trusting in Christ for temporal things like health, finances, protection, guidance; things that will pass away. (Acts 16:31) Believe on... you shall be saved. People either trust in themselves or they trust in Christ. (Testify to what you trusted before Christ) ILLUS: Take this chair. Do you believe it will support me if I sit on it? It is not supporting me right now because I am not sitting in it. How could I prove that I truly trust the chair? By sitting on it. The Chair represents Jesus Christ. Remember your answer to the question: Why should I let you into my heaven? You said I try my best. Who are you trusting in there? You must transfer your trust from yourself to Jesus. (Sit on the chair) To receive eternal life, you must... Then why live a godly life? Your motive is the gratitude for what Christ has given to us. Your life is a Big Thank You for what Christ has done for you.

Does this make sense to you?

Would you like to receive this gift of eternal life?

### *The Big Story*

What is our world like? What do we see in the news? The world is messed up. How do you feel about this kind of world? We long and ache for a better world. Like hunger for food, thirst for water so we ache and long for something better. That once existed or will one day exist.

(See the PDF Training and Slides)

*Come Home*

1. God: Our Owner, Father, Judge

God is supreme; I am accountable

Maker-Owner (Acts 17:22-34; Rev 4:11)

Love-Giver = Father

Law-Maker = Judge

ILLUS: Inventor of Super Computer - patent rights

God made you; the Bible is life's manual

Have you heard the story of the two roads to life?

2. God-Centered Living

One Way Road

Two Rules are Best; Road Rules

Love God

Love Others

Perfect Obedience

POINT: One way to live; to enjoy freedom by perfect obedience

BIBLE: Rich Young Ruler (Mark 10:17-27); Two Rules (Mark 12:30-31)

ILLUS: Very high jump – impossible to reach God's standards

3. Self-Centered Living

Sin is disobedience

Sin separates you from God; Trying to "Do" fails e.g. Be loving; Be religious;  
Stop doing wrong

Sin is punished

POINT: Disobedience is sin. It separates you from God, enslaves you; under  
God's judgment

BIBLE: Woman at the Well (Jn 4:4-30); All sin (Rom 3:20)

ILLUS: Sin creates a gap and is addicting. We have a heart disease.



#### 4. Jesus – the Way Back

He lived the life I should have lived. He died the death I deserved;

Savior and Lord:

Jesus is bridge to God;

Jesus obeyed God's law for us

Jesus takes penalty for our sin

Jesus is alive, calls us to a new home with a spiritual family (church) and later a heavenly home.

POINT: Jesus is the Way back to God and purposeful life of serving others.

BIBLE: Died and Raised (John 19:17- 20:31); A Substitute for you (Rom 8:6-8)

ILLUS: Pencil – erases sin; writes “100” score.

#### 5. Your Response: Coming Home

God calls you home

Turn from Sin

Trust in Christ

POINT: 3 Possible responses (Acts 17:30-34)

Receive (Rom 10:9-10)

Reject

Learn

BIBLE: Two Lost Sons (Lk 15:11-32); Repent (Ps 51:1-4)

ILLUS: Person at the Door (Jn 1:12; 3:36)

*The Wordless Book / Salvation Bracelet*

Have you ever seen a Wordless Book? It is a book without words but tells a story using colors. May I briefly share with you the story of this book?

(KNOT) = Knot of Life (John 10:10)

**GOLD** = Heaven (Rev 21:21; 4) *What does Gold remind you of?*

“Streets of Gold...no more pain or sorrow or death

**DARK** = Sin (Rom 3:23; 6:23) *What might the Dark Page (Bead) symbolize?*

“Because of sin, there is a dividing wall between us and God. God is Holy and we are not.”

**RED** = Love and Blood of Jesus (Rom 5:8) *What is Red usually a symbol of?*

“But God loves us and sent his Son Jesus to die on the cross in our place.”

**CLEAN** = Forgiveness (I Jn 1:9) *Can you guess what this clean page means?*

“If we confess our sins and let the blood of Jesus cleanse us, we can be made pure, fresh, clean and forgiven, justified = “just-as-if-I’d-never-sinned”

**GREEN** = Growth (II Peter 3:18) *What is green in this world?*

“If we invite him in, we begin a new life. Now we begin to grow in our relationship with God. There are certain things that help us grow: God’s Word, Talking to God, Spending time with God’s People, and Telling Others about Him.”

(KNOT) = End of Life (Heb 9:27)

(CLEAR) = Clear Call (Rom 10:13)

### *Three Steps to Heaven*

#### **First Step to Heaven**

The Truth about YOU: You are a sinner.

- You have a “dirty heart” (Mark 7:20-23, Matthew 15:19, Gal 5:19-21)
- Sin started in the Garden. (Gen 2:4-9; 2:15-17, 25; 3:1-12)
- No one with a dirty heart can stand before a Holy God. (Rev 21:27)

#### **Second Step to Heaven**

The Truth about JESUS: Jesus is the Solution for the sin problem. (Jn 1:29)

- Throughout the Bible says “Without the shedding of blood there is no forgiveness for sin.” (Heb 9:22)
- Old Testament: An perfect, innocent animal had to be sacrificed.
- New Testament: God sends his own Son. (Gal 4:4-5)
- Who was Jesus? Son of Mary but not Joseph. (Lk 1:35)
- Jesus was born with a clean heart and never sinned. (Heb 4:15)
- Jesus died for our sins. (I Peter 3:18)

#### **Third Step to Heaven**

The Truth about ETERNITY: Everyone will spend eternity in one of two places.

- All will die and spend eternity in heaven or hell. (Matthew 25:31-46)
- We have a choice about where we will spend eternity.
- We choose eternity by prayer. (Rom 10:13)

#### **Sinner's Prayer**

We say to God:

1. Yes, I know I am a sinner. I am sorry for my sins. (I Jn 1:9)
2. Yes, I believe Jesus died for my sins. Please live in my heart. (Rev 3:20)
3. Thank You for the gift of forgiveness and eternal life. (Eph 2:8-9)

*The Bridge to Life*

**LIFE:** We were made in God's image. We are created for a relationship with God. The first people spent their days being blessed by God, walking with him and enjoying an intimate relationship with him. (Gen 1:26)

**SIN:** But why isn't life like that anymore? What happened that messed it up? We, humans, chose to the opposite of what God told us. Sin poisoned the world and separated us from God and each other. (Rom 3:23; Isa 59:2). So there is a big gap between us and God.

**MAN:** We try many ways to get back to God and to have a perfect world but with no luck. We try being good people through religion, morality, money, philosophy, education, psychology and many other ways. But none of them work. (Pvbs 14:12)

**CHRIST:** There is only one way to find peace with God and the Bible says that it is through Jesus. We needed a way to be clean again so that we could be welcomed back to be with him. (Rom 5:8) God loves and sent Jesus who died for us and our sins while we were still enemies of God. Jesus died on the cross and paid the price so that we could have a relationship with him again. (Jn 3:16)

**So where are you in this picture?**

**RESPOND:** (Jn 5:24) The Bible says that whoever believes in Christ has crossed over from death to life. (Jn 10:10) Jesus came to give us life and life more abundantly. It is through Jesus that we have peace with God. (Rom 5:1)

So who can I have peace with God and abundant life and be confident that I have eternal life? First, through an honest prayer to God. Admit that I am not perfect and that I have sinned and that I cannot escape the consequences of my sin and that I cannot save myself. Then by declaring my belief that Jesus died on the cross for my sin and rose again from the dead, conquering death and sin. Then by inviting Jesus to live in me and to be the Boss of my life accepting his free gift of eternal life with him.

There is no magic in the words but the Bible says (Rom 10:13) that whoever calls upon the name of the Lord will be saved.

### *One Verse Evangelism*

Would you like to see a simple diagram based on one verse in the Bible that will explain God's relationship with mankind? Here is the verse: *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.* (Romans 6:23)

**Wages:** How would you feel if your boss refused to pay you the wages you earned? Deep down we know that it is only right that we get what we deserve. You want justice. We have earned wages from God for how we have lived our lives.

**Sin:** What do you think of when you hear this word? Sin is more an attitude than an action. It can be actively fighting God or simply excluding him from our lives. Has God ever seemed far away? That's the one thing that sin does. It makes God seem far away.

**Death:** What thoughts come to mind? In the Bible death always means some kind of separation – separation from life. God is the author of life. Spiritual death means separation from God.

**BUT:** This is an important word because it draws a sharp contrast between the two parts. The Bad news and now comes the Good News.

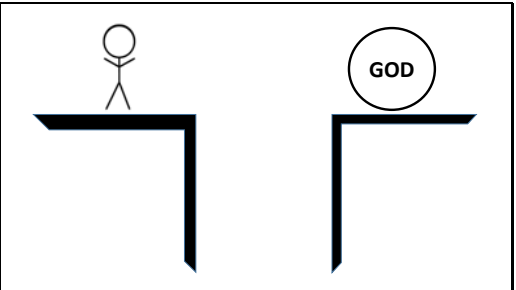
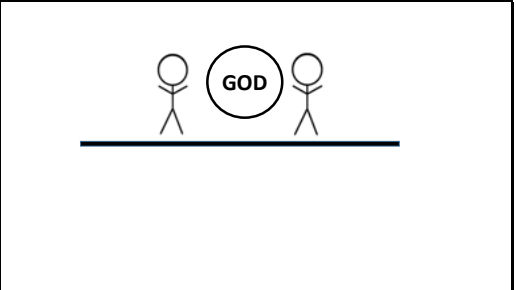
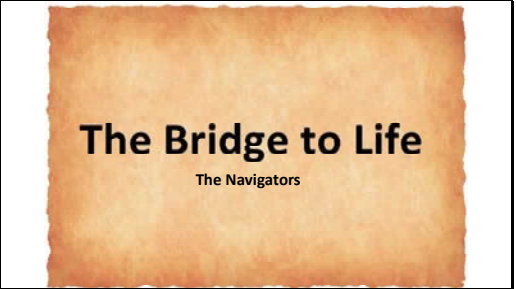
**Gift:** If wages is what we earn, then what is a gift? A gift is free to the person receiving it but it costs something to the person who gives it.

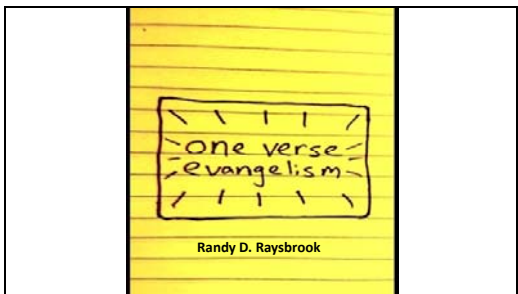
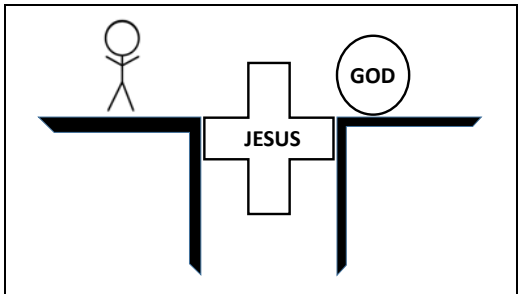
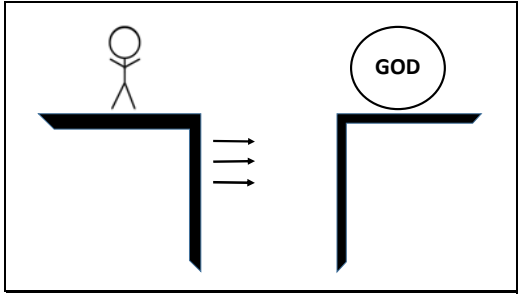
**of God:** It is a free gift from God himself. It is so special that no one else can give it. How do feel when someone gives you a special gift?

**Eternal Life:** How would you define these two words? (Contrast death with eternal life in diagram) What is the opposite of separation from God?

**Christ Jesus:** Only Jesus Christ can give this special gift to you.

**Trust:** A true friend is a friend you can trust. You have to admit that you are responsible for your sin; either fighting against or just excluding. Trust means believing that he has the power to forgive us and that he will wash us clean from all the wrongs in our life. Do you want to start a life that will last forever?





**Romans 6:23**

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the gift of God is eternal life  
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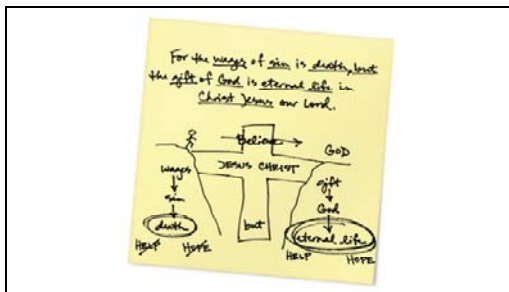
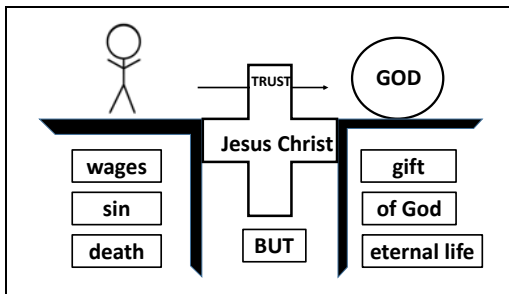
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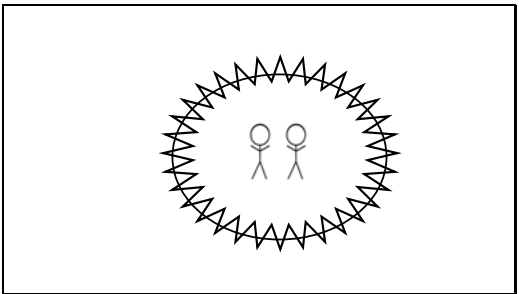
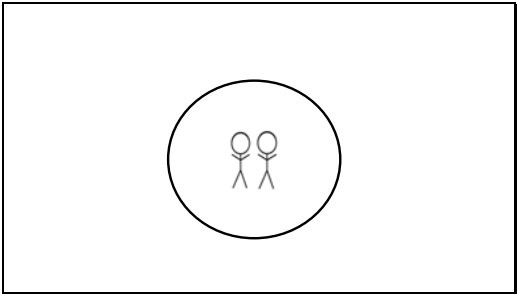
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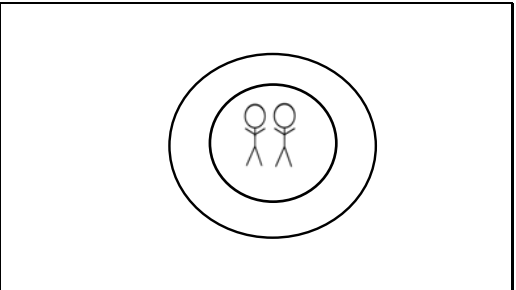
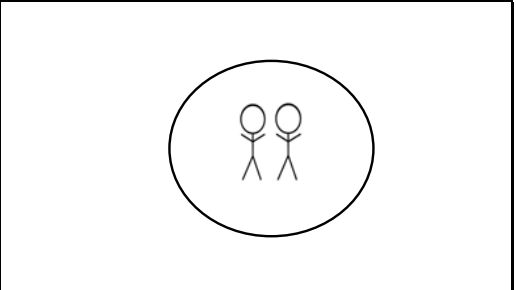
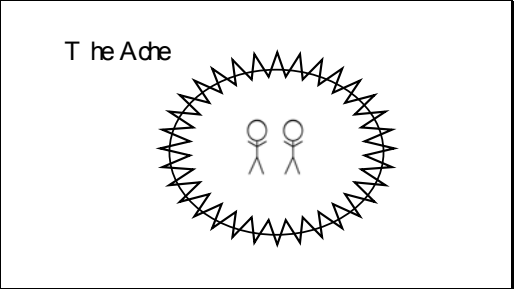


# The Big Story

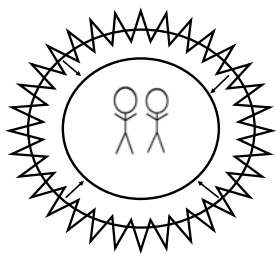
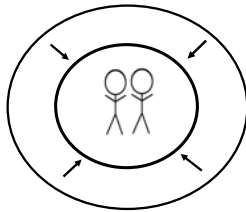
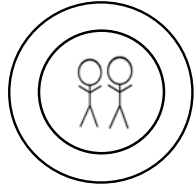
James Choung

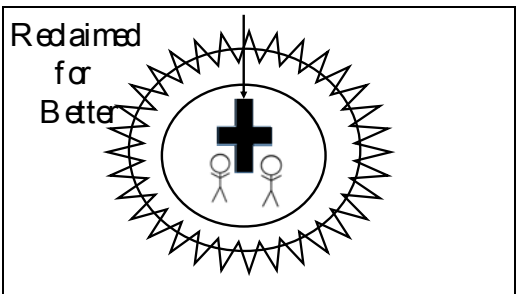
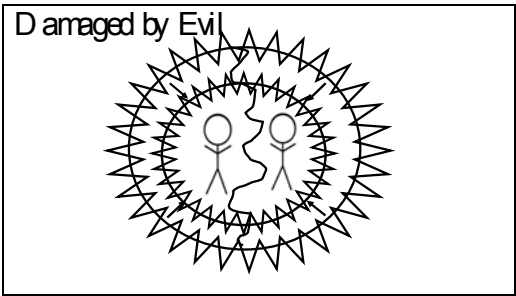
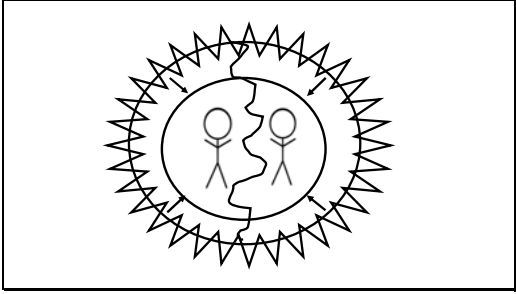


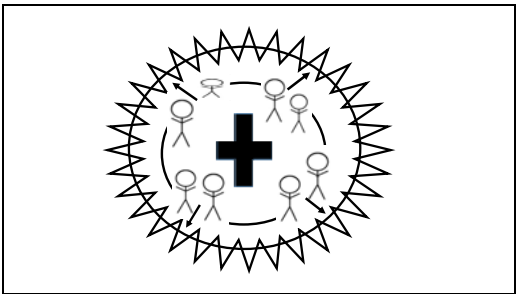
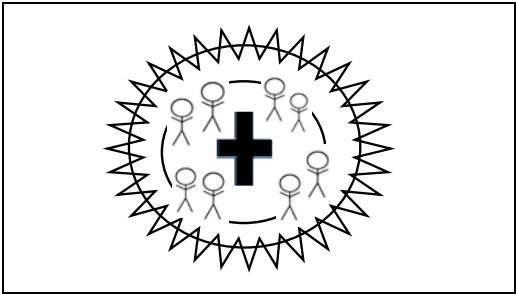
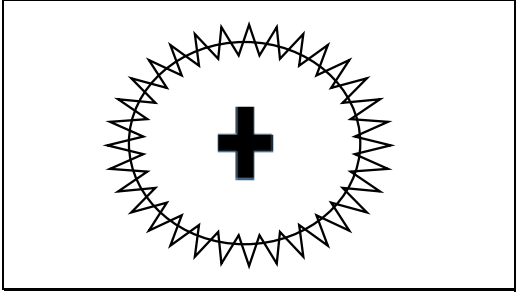




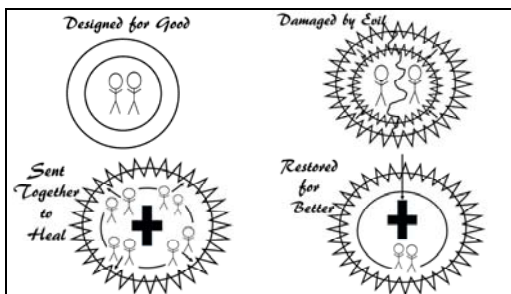
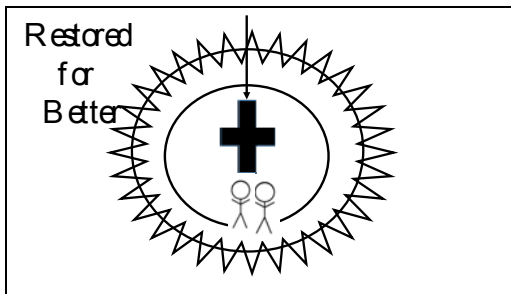
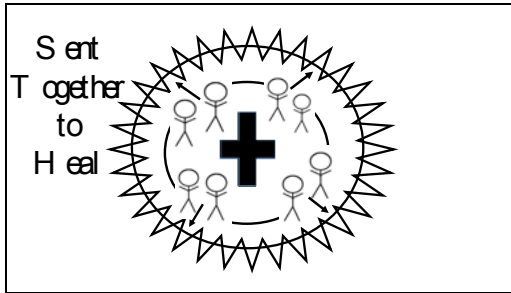
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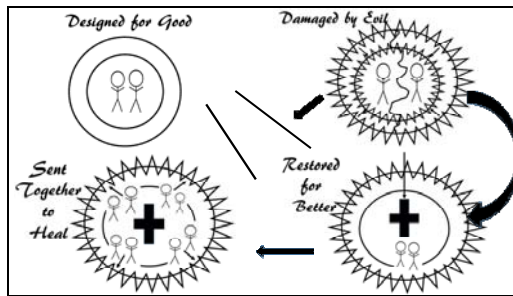












Slide 1

## **The Art of Conversation**

**Courageous Evangelism Training Seminar**

Slide 2

### **Biblical Examples**

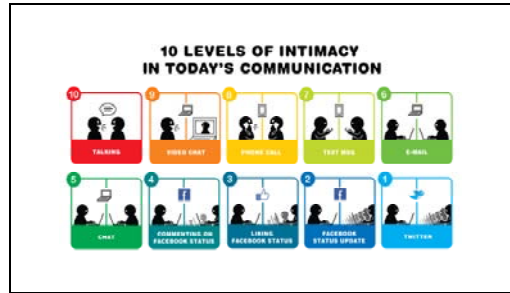
- **Jesus: John 4:5-30**
- **Paul: Acts 17:16-31**

Slide 3

### **How to Be a Good Conversationalist**

- 1. Ask a Question**
- 2. Listen!**
- 3. Discern Clues**
- 4. Ask A Risk Question**
- 5. Chat Faith**
- 6. Delight in All Questions**
- 7. Build Trust**

Slide 4

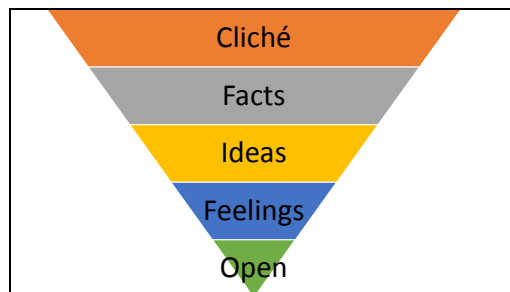


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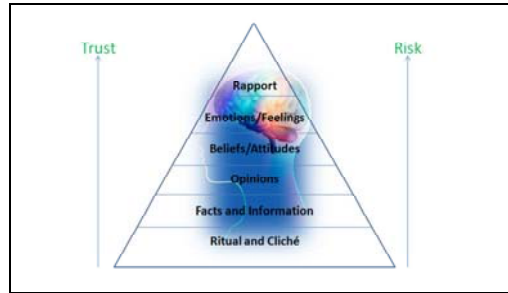
**5 Levels of Communication**  
*Why I am Afraid to Tell You Who I Am. By John Powell S.J.*

- ❖ Cliché (Hallway Talk)
- ❖ Facts (Reporter Talk)
- ❖ Ideas and Opinions (Intellectual Talk)
- ❖ Feeling & Emotions (Emotional Talk)
  - ❖ Beliefs
  - ❖ Hopes and Dreams
  - ❖ Fears, Failures, Weaknesses
  - ❖ Needs
- ❖ Openness, Transparency (Love Genuine Truth Talk)

Slide 6



Slide 7



Slide 8

### Kinds of Relationships

- ☐ Long Term Intimate: Family, Close Friends, Roommate
- ☐ Long Term Acquaintance: Relatives, Neighbors, Peers, Work
- ☐ Short Term Intimate: Friends, Business Assoc, Classmates
- ☐ Long Term Acquaintance: Store, Bus, Beach, Plane\*

Slide 9

### Kinds of Relationships

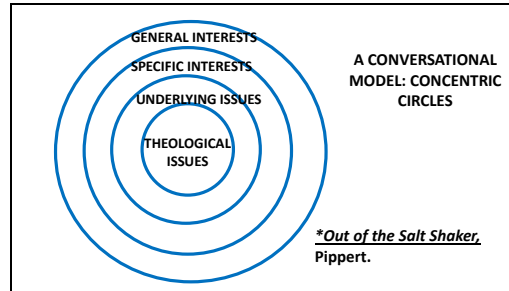
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*Every approach will be different accordg to Relatnshp!*

Long Term: Deeds precede Words

Short Term: Take Initiative; Speak!

Slide 10



Slide 11

### Activity

1. Find a Partner.
2. Pick a question.
3. Role Play a Conversation with an Unbeliever.
4. Practice Listening Skills.
5. Find a way to "guide" the Conversation toward Spiritual Things.
6. Switch Roles.

## LIST OF CONVERSATION STARTER QUESTIONS

### General Questions

- Marriage: What do you like about marriage? What is the hardest?
- Family: How close are you to your Siblings? Parents?
- Education: What school did you attend?
- Professional: How many hours do you put in?
- Home: How well do you enjoy home ownership?

### Bridge Questions

- Where do you find truth? Anywhere?
- What is the greatest thing that ever happen to you?
- What are the three most important thing to you now?
- Are you happy with who you are?
- What do you think is wrong with the world?

*Inside the Mind of Unchurched Harry and Mary*, Lee Strobel

1. What do you believe about God?
2. What is your Truth source?
3. Will you risk eternity on it?

Examples of Pain-Line Questions, *Honest Evangelism*, Rico Tice

- What if your neck never gets better? (Human Happiness vs Christian Joy)
- What do you think is behind the beauty of the natural world? (Gardener)
- Why are you so angry with God? What causes that?

### Spiritual Questions

*Lifestyle Evangelism*, Joe Aldrich

1. Pilgrimage Question: At what point are you in your spiritual pilgrimage?

PQ': Has you spiritual pilgrimage come to the point of a personal commitment to Jesus Christ or are you still on the way?

2. Opportunity Statement: Sometime, I would like the opportunity to share four principles that will help you to understand what it means to have a personal relationship with Christ.
3. Interest Question: Could I share those four principles with you?
4. Schedule Question: What is the best time for us to get together?

*Evangelism in Everyday Life*, Lyle Pointer & Jimmy Dorsey

1. Do you give much thought to God and spiritual things?
2. Tell me about your most memorable spiritual experience?
3. What do you think is a person's greatest spiritual need?
4. Tell me about your church background; did you go to church as a child?
  - a. How do you feel about your upbringing and your awareness of spiritual things?
  - b. How would you describe your life with God now?
5. How do you think a person begins a personal relationship with God?
6. When did you feel closest to God?
  - a. What were the factors or influences that brought you near to God?
  - b. What would renew that sense of closeness?
7. On a scale of 1-10 (10 being the closest to God) where do you see yourself in relationship with God?
  - a. Where do you want to be?
  - b. How do you see yourself moving closer to God?
  - c. How can I encourage you to get to where you would like to be?

1. What was your experience as a child with religion? Mosque? Synagogue? Church?
2. What was the role of religion in your growing up?
3. How do you feel about your spiritual life now?
4. How do you want to grow spiritually?

*Sharing Jesus without Fear*, William Fay

1. Do you have any kind of spiritual beliefs?
2. To you, who is Jesus Christ?
3. Do you believe in heaven or hell?
4. If you died, where would you go?
5. If what you are believing is not true, would you want to know?
  1. Are you interested in spiritual things?
  2. Are you interested in the kind of spiritual experiences the Bible talks about?
  3. Ever thought about becoming a Christian?
  4. If someone asked you: What a Christian is; what would you say?



1. Who is God to you?
2. How do you get to heaven?
3. Who goes to heaven?
4. Who is Jesus? What do you think of him?
5. What must you do to get to heaven?
6. What do you think of some of his followers?

*Reimagining Evangelism*, Rick Richardson

1. Do you have any religious background? Does it mean anything to you today?
2. Have you ever had what you would consider a spiritual experience? What was it like?
3. Have you ever had an experience of feeling close to God? What happened?
4. Do you think there is a God? What do you think God might be like?
5. Do you think about prayer? Do you think it works? What do you think it does?
6. When have you experienced turning points and crises?
7. What have you done on the spiritual side of life?
8. Where do you seek perspective and help with your inner doubts, questions and struggles?
9. How would you describe your experience with the spiritual side of life?

*Evangelism Explosion*, D. James Kennedy

1. Have you come to a place in your spiritual life where you know for certain you have eternal life, or is that something you would say you're still working on?
2. Suppose you were to die tonight and stand before God, and He were to ask you, "Why should I let you into my Heaven?" What would you say?

*How to Give Away Your Faith*, Paul Little

1. By the way, are you interested in spiritual things?
2. What do you think a real Christian is?
3. Would you like to become a real Christian now?

1. Have you ever personally trusted Jesus Christ or are you still on the way?
2. How far along the way are you?
3. Would you like to become a real Christian and be sure of it?

Slide 1

## Daily Witness

Courageous Evangelism Training Seminar

Slide 2

## Biblical Example

- Deacon Philip: Acts 8:26-35

Slide 3

## Sheldon Vanauken

- *"The best argument for Christianity is Christians; their joy, their certainty, their completeness. But the strongest argument against Christianity is also Christians; when they are somber and joyless, when they are self-righteous and smug in complacent consecration, when they are narrow and repressive, then Christianity dies a thousand deaths."*

Slide 4

### **Lifestyle Evangelism**

- **The sending of Christians into their webs of relationships in their own private world; released to be Christ's servants in their spheres of influence.**

Slide 5

### **Daily Disciplines**

- **Start Your Day with Prayer; Consecration, Filling**
- **PDA: Personal Revival, Divine Appointments, Active Obedience**
- **Listen to God throughout Day and be ready to obey**
- **Pray for People you see throughout your Day**
- **Keep Alert for Divine Appointments**
- **Look at Inconveniences as Potential Opportunities**
- **Consider the Pace of your Life**

Slide 6

### **Divine Appointments**

- **A Meeting with another Person at a particular time and place that has been specifically and unmistakably engineered by God.**
- **How many have you missed????**

Slide 7

### Listening to God

- Promise: John 10:27 "My sheep hear my voice."
- Quiet (Mark 1:35-38)
- Practice the Presence
- Ask God good Questions
  - Jesus, where are you already at work? Lord, lead me to people that are receptive.
  - Is there someone you want me to talk to, care for or pray with? Is there someone here who is hurting?
- Wait until He speaks
- Obey Immediately!

Slide 8

### Activity

- Make a list of potential places/people you could leverage your time into a witness.
- Think about your day and where you go.
- Who do you encounter daily?

Slide 9

### Let Us Live the Adventure of Courageous Evangelism

*The wicked flee though no one pursues, but the righteous  
are as bold as a lion*  
Proverbs 28:1

## ACCOUNTABILITY WORKSHOP

*If there is one God, Creator, Redeemer, Judge, as the early Church passionately asserted, then those who have been brought back from their rebellion against him into fellowship with him cannot but pass on the knowledge of that rescue to others; the new life cries out to be shared.*

*Evangelism in the Early Church, Michael Green,*

*Sow a thought and you reap an action; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.*

- Ralph Waldo Emerson

Based on our own internal survey and my own personal experience, Accountability is a major factor in seeing real change in our behavior. It is great to change our thinking, address our emotions, examine our motivations, pray for our spiritual condition, increase our knowledge base and skill level in evangelism but it is another thing to achieve real and lasting reform of our behavior. Submitting to the social pressure of a Community of Accountability can be a helpful thing.

In our past, we may have encountered *unhealthy* forms and even abusive communities of accountability (cults?). Legalism, conformity and coercion are some of the techniques of unhealthy accountability. I want to suggest that Accountability can be a positive tool for real change if kept in the environment of Grace and the power of the Holy Spirit.

We are asking you to make a covenant to commit to certain spiritual disciplines regarding personal evangelism for a limited time period. You may consider entering into a longer commitment but for the purpose of this seminar, we are asking to try out this tool of accountability.

If this is new to you, I have found the SMART principle helpful in developing spiritual goals and goals in general. SMART stands for five questions we can ask in sharpening our goals. Is the goal SPECIFIC? Is the goal MEASUREABLE? Is the goal ATTAINABLE? Is the goal REALISTIC? Is the goal TIME BOUND? I have already suggested some goals but feel free to develop your own with regards to personal evangelism.

So take a look at the list of possible changes that you would like to make in your life with regards to personal witness. Pray and then commit to a few of them from now until the Practicum Session in a couple of weeks. Agree with your Accountability Partner to connect in person, phone, email, or text at least once a week. Tell success stories. Confess areas of challenge. Pronounce God's Forgiveness and Grace over each other. And Pray for one another.

## ACCOUNTABILITY WORKSHEET

I, \_\_\_\_\_ on (date) \_\_\_\_\_ commit for the next couple of weeks to....

\_\_\_\_\_ Pray for my “Top Five,” Daily or \_\_\_\_\_.

\_\_\_\_\_ Make a Plan to reach out to one of my “Top Five” Weekly or Date \_\_\_\_\_.

\_\_\_\_\_ Pray for Divine Appointments, Daily or \_\_\_\_\_.

\_\_\_\_\_ Enter into a Spiritual Conversation Daily, Weekly, \_\_\_\_\_.

\_\_\_\_\_ Other \_\_\_\_\_.

\_\_\_\_\_ Call my Accountability Partner Weekly, On \_\_\_\_\_ At \_\_\_\_\_ By \_\_\_\_\_.



My Accountability Partner \_\_\_\_\_

Phone #: \_\_\_\_\_ Email: \_\_\_\_\_

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\*Make a copy of this and place in your Bible, journal or other prominent “daily” place or take a picture of it with your phone and text to yourself and Accountability Partner

## **FOLLOW UP TRAINING AND OUTREACH PREPARATION**

- ☐ Memorize one of the Gospel Outlines and Practice presenting it to someone by drawing it out on a Napkin. (See Gospel Outline Workshop and Slides)
- ☐ Memorize some of the Gospel Scriptures (See below)
- ☐ Continue to work on writing and telling your Testimony i.e. your Lordship or Transformation Story. (See Testimony Workshop in Prep-Packet)
- ☐ Practice the Accountability Goals with your Partner. (See Accountability Workshop)

## SCRIPTURES FOR GOSPEL PRESENTATIONS

**Matthew 5:48** *Be perfect, therefore, as your heavenly Father is perfect.*

**John 1:14** *In the beginning was the Word, and the Word was with God, and the Word was God... The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.*

**John 1:12** *Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God.*

**John 3:16** *For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.*

**John 3:36** *Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.*

**John 5:24** *Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.*

**John 10:10** *The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.*

**John 14:6** *Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.*

**Acts 4:12** *Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.*

**Romans 5:1** *Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ...*

**II Corinthians 5:17-21** *Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!*

**Ephesians 2:8-10** *For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—<sup>9</sup> not by works, so that no one can boast.<sup>10</sup> For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.*

**I Timothy 2:5** *For there is one God and one mediator between God and mankind, the man Christ Jesus, <sup>6</sup> who gave himself as a ransom for all people.*

**Hebrews 9:27** *Just as people are destined to die once, and after that to face judgment...*

**I Peter 3:18** *For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.*



**II Peter 3:18** *But grow in the grace and knowledge of our Lord and Savior Jesus Christ.*

**I John 1:9** *If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.*

**Revelation 3:20** *Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.*

**Proverbs 14:12** *There is a way that appears to be right, but in the end it leads to death.*

**Isaiah 53:6** *We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.*

**Isaiah 59:2** *But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear.*

**Isaiah 64:6** *All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.*

### **Romans Road**

**Romans 3:23** *for all have sinned and fall short of the glory of God.*

**Romans 6:23** *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

**Romans 5:8** *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*

**Romans 10:9-10** *If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.*

**Romans 10:13** *for, “Everyone who calls on the name of the Lord will be saved.”*

**Romans 12:1-2** *Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. <sup>2</sup> Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.*

## **EXPERIENCE WORKSHOP/OUTREACH PRACTICUM**

### Flow of the Day

I: Instructions, Safety Brief, Assignments, Distribute Surveys and Gospel Outlines, Prayer (30 Minutes)

II: Witnessing (2 Hours)

III: Debriefing: (30 Minutes)

- What Fears did you have? How did you overcome them?
- What success did you have? Frustrations? Regrets? Do Overs?
- What thoughts went through your head while you were out there?
- What questions do you have?
- What do you need to learn more about?
- How could you be better prepared?

## **SPIRITUAL SURVEY**

1. How would you describe yourself? Religious, not religious, moderately...

---

2. How would you describe a “Real Christian”?

---

3. Where would you say you are on your spiritual journey?

---

4. What would help to move you further along your journey?

---

5. How could we pray for you today?

---



## **BRIDGE TO LIFE**

- **LIFE:** We are made in God’s image. Created for a Life in Relationship with Him. (Genesis 1:26) “Then God said, ‘Let us make man in our image...’”
- **SIN:** Something went wrong. What happened? We chose to do the opposite of what God commanded. (Romans 3:23) “For all have sinned and have fallen short of the glory of God.”
- **MAN:** We have tried to get back to God; to fix things, Religion, morality, philosophy, education, psychology, etc. (Proverbs 14:12) “There is a way that appears to be right, but in the end it leads to death.”
- **CHRIST:** There is a way to find peace with God: Jesus. Lived a perfect life; died on the cross to take the penalty for sin. (Romans 5:8) “God shows his love for us in that Christ died for us while we were yet sinners.”
- **RESPOND: ABC:** Admit your sin; Believe what Christ did, Call on Jesus to become the Boss of your Life. (Romans 10:13) “Whoever call upon the name of the Lord will be saved.”

## APPENDIX E

### COURAGEOUS EVANGELISM TRAINING: POST-TEST SURVEY

The PostTest was administered on Sunday, October 9, 2016, the day after the Practicum Outreach. Nine of the ten participants in the training completed the PostTest Survey. Its purpose was to capture quantitative results of the Courageous Evangelism Training by comparison with the Pretest Survey. It also gathered written qualitative data that was supplemented by the Focus Group discussion.

Dear LifeLighters,

Thank you for participating in this Evangelism Training. It is now very important that we evaluate how effective the training was in changing attitudes, behavior and developing skills. Some of the questions may be the same as the Pre Test. Please indicate whether your answers have changed as a result of the training process. I would like you to be honest if you think the training did NOT address or influence your position. My doctorate is not based on complete success of the project but that we explore the thesis. Changes will be made in future trainings based on your answers. We want to make this process better so that it can be adapted for youth and other churches in New England.

Again, all surveys will be kept confidential and secure. The results of this project will help us develop an effective process in improving the overall evangelistic effectiveness of our congregation.

 *Pastor Steve Misarski*

- How long have you been a Christian (in years)?  

2	1	0	1	1	4
0-2	3-5	6-10	11-15	16-20	Over 20
- What single adjective would best describe your spiritual life now?  
**alert, fervent, stagnant, growing (2), stalled, learning, ups-n-downs**  
 \_\_\_\_\_
- What is the biggest obstacle now to sharing your faith?  

3	4	1	0	1	0
Fear	Time	Energy	Knowledge	Strategy	Other_____
- Are you praying for the salvation of unbelievers? YES or NO  
 7/constantly, 5+/**daily**, 1/monthly, yes, 5+/**\_\_\_**, 4/weekly, <5/weekly, 1-2/ **monthly**, 5-7/weekly  
 How many? \_\_\_\_\_. How often? \_\_\_\_\_.
- When did you have your last spiritual conversation with an unbeliever?  
**few weeks ago, within one week after training!, last month, 2 weeks ago, more than 3 weeks, not for a while, 2 months ago, (two left blank)**  
 \_\_\_\_\_
- How confident are you that you could present a Gospel outline to someone right now?  

0	3	2	4	0
Very Much	Considerably	Somewhat	A Little	Not at All
- How confident are you that you could tell your faith story/testimony to someone right now?  

1	3	4	1	0
Very Much	Considerably	Somewhat	A Little	Not at All
- How much fear do you have about sharing your faith? **2, 3, 5, 5, 6, 7, 7, 7, 8**  
 From 0-10 (0 = No fear and 10= Terrified) \_\_\_\_\_.
- What would you say is your greatest fear NOW about sharing your faith?  
**rejection, awkward, judged (3), ruin friendship, ridiculed, look at weird, not prepared, not prayed up, lack of Bible knowledge, the approach.**
- How many potential opportunities to witness do you NOW see in one day?  

6	3	0	0	0
0-2	3-4	5-7	8-10	11-20

- React to this statement: I have a deep burden about the lost-ness and hell-bound-ness of my neighbors  

0	5	3	1	0
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
- React to this statement: "I have time in my daily life to witness to my faith in Jesus."  

2	2	4	1	0
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
- What have I changed in my daily life to be a more effective witness?  
encouraging people, offering help, being available, a better Christian, live the Life, seek others, take time to observe others more closely, not much - too much work, actively trying to be good witness at home/work.
- What method of evangelism are you NOW willing to try in the future?  
Fellowship, Friendship, Prayer, Small Group, Invite; Tracts & Answers; Prayer; Cold Turkey, Friendship, Tract; Group Activity; Friendship, showing faith thru action; Interpersonal, Serving; Conversation with unbeliever, Friendship, Servant, Small Group; Friendship, Testimony.  
  
 (Friendship, Servant, Tract, Invite, Door to Door, Prayer, Testimony, Intellectual, Small Group, Other....)
- How did accountability help or hinder your progress in being an effective witness? did not hinder but a reminder to me; more praying, more aware of situations & what I can do to be a better Christian, more mindful to give praise when good things happen; Help me keep on track and gives encouragement; Made me stronger, challenged; It helped me to continue to look for opportunities to witness, once I agree to do something, I always aim at getting things done; Not much impact; Felt hindered; want heart change not someone checking up.
- How has your experience of sharing your faith with a stranger helped your witness? Gained confidence and being bold; Shared within one week of training, more mindful in praying for Top 5, prompted me to pray differently each day, be a better Christian, nicer, smile, hopes for opportunity, waiting for someone to ask "why so nice?"; Feel more confident, realize that people are open to Jesus; Hearing myself share my faith has helped me communicate more effectively and efficiently; I am more confident as a result of sharing; not much opportunity yet currently; Challenging but not as bad as thought; trust Holy Spirit.

## APPENDIX F

### FOCUS GROUP QUESTIONS

The Focus Group took place on Sunday, October 9, 2016. Sean Bowen, a local Christian leader, who occasionally preaches at LifeLight facilitated the session. Four individual participated in the discussion. Three of them had completed the Courageous Evangelism Training. The discussion took place for sixty minutes.

**Introduction:** “Hi, my name is ..... I am excited to lead you in a conversation. For the next 45-60 minutes, we will talk about your experience of being trained in sharing your faith? Pastor Steve would like you to be as candid as possible in your discussion. The goal is not just to have results to write in his thesis-project but to also hear feedback and observations that would benefit the Kingdom of God and the effectiveness of training people in the Church/LifeLight. We are looking for an honest discussion on the topic of evangelism, sharing your faith or witnessing.

**Guidelines:** You may pass at any time. Speak for yourself. Let others share.

1. Complete this sentence: “Evangelism is.... (Say more...)”
2. Complete this sentence: “The hardest part for me about being a witness for Christ is...”
3. How has your attitude toward sharing your faith changed as a result of the training?
4. What has changed in your spiritual life as a result of the training?
5. In what new way will you process the fear factor in witnessing?
6. What form of evangelism will you employ the easiest? Why?
7. What was the most effective/ influential/ impactful part of the training for you? What changes will you make as a result?
8. What topics might be added/deleted/emphasized/de-emphasized? Was the training too long or too short? Too full or not complete enough?
9. What suggestions do you have in the way the material was presented? Reading, Seminar, Accountability, Practicum, etc.
10. **Exit Question:** Is there anything else you would like to say about sharing your faith as a normal part of your life?

## APPENDIX G

### SUMMARY OF RESULTS

The quantitative data from comparing the Pre-test Survey results to the Post-Test Survey results is shown below. The nine participants who completed the training and filled out both surveys are represented by the letters on the top of the chart. The left side of the chart lists twelve areas surveyed. The results are signified by a “1” or a “0” to show whether or not there was progress after the Courageous Evangelism Training. The one or zero were determined by actual numeric data or by narrative (qualitative) answers. The right side of the chart indicates the number of participants who improved in one of the twelve categories. The bottom of the chart gives a total score for each participant revealing the amount of improvement over the twelve categories. The “smiley” faces: ☺, ☹ and ☹ signify good, moderate and poor scores, respectively. The spiritual health and maturity are listed in order to find correlations with responsiveness to training. The +, ++, and – symbolize whether the trainee described themselves as spiritually healthy, very healthy or not healthy, respectively.

#### Participants (named by letters)

Areas Evaluated		A	B	C	D	E	F	G	H	I		
	1. Spiritual	1	1	0	0	0	1	1	0	1	5/9	55%
	2. Unbelievers	1	0	0	1	1	1	0	1	1	6/9	66%
	3. Prayers	1	1	0	0	1	1	1	1	1	7/9	77%
	4. Conversations	1	1	0	0	0	1	0	0	0	3/9	33%
	5. Gospel Outline	1	0	0	0	0	1	0	0	1	3/9	33%
	6. Testimony	0	1	1	0	1	0	0	0	0	3/9	33%
	7. Fear	0	0	0	1	0	0	0	0	0	1/9	11%
	8. Opportunities	0	1	0	1	0	0	0	0	0	2/9	22%
	9. Burden	0	0	0	0	1	0	0	1	1	3/9	33%
	10. Time	1	0	1	1	0	0	0	0	1	4/9	44%
	11. Outreach	1	1	0	1	0	1	0	0	1	5/9	55%
	12. Accountability	1	1	1	0	1	1	0	0	0	5/9	55%
	8/12	7/12	3/12	5/12	5/12	7/12	2/12	3/12	7/12			
	67%	58%	25%	42%	42%	58%	17%	25%	58%			
	☺	☺	☹	☹	☹	☺	☹	☹	☺			
Maturity (years)	<20	>20	>20	>20	>20	<20	>20	<20	<20			
Spiritual Health	+	++	-	+	-	+	+	-	+			



## APPENDIX H

### MILITARY LEVELS OF WAR

*This article is added in order to understand concepts and vocabulary used by the author in the Outcome chapter to explain the place this thesis-project fits into the whole enterprise of congregational evangelism. The article especially informs the last part of the section called, “Cautious Optimism.”*

Carl von Clausewitz (1780-1831) was a Prussian general and a military theorist. He conceived of war taking place on two levels: Strategic and Tactical. Today, military operations are discussed, planned, and executed on up to four levels: Political, Strategic, Operational and Tactical. The Political Level is the realm of presidents, Prime ministers, the United Nations and other alliances. Territory is gained or lost at this level. The Strategic Level is involved with the posture of a specific nation or theatre of operation in securing the political objectives. The Operational Level is focused on a specific campaign that advances the political objectives according to strategies established. The Tactical Level covers everything from a specific battle down to the engagement of one soldier against another.

The Church is an agent of the Kingdom of God. The Kingdom of God is breaking into this world essentially on the feet of the Church, “and the gates of hell shall not prevail against it.” (Matt 16:18 ESV). One image, and not the only image, of the Church is a military force. This may offend the pacifistic tribes in the Body of Christ, but Paul gives precedence to the use of militaristic terms. He calls Epaphroditus and Archippus, our “fellow soldier[s]” (Phil 2:25; Philemon 1:2). Christians are exhorted to don spiritual armor (Eph 6:11,13) and to not get “entangled in civilian affairs” (2 Timothy 2:4).

The Great Commission is an expression of the Political Level of engagement. Making disciples of all nations (Matt 28:19), preaching the Gospel to all nations (Matt 24:14), and seeing the knowledge of the glory of the Lord fill the earth as the water covers the sea (Hab 2:14) are all expressions of the Political, Geo-Political, even Cosmo-Political Level.

A Denomination, Region, State, City or Church may have a Strategy. It may target a specific population or focus in on a particular way to reach people for Jesus. A church can decide to make an impact on their community through planning city-wide evangelistic outreaches or through servant evangelism projects. That is at the Strategic Level but it does not specify how and when that will take place.

A church or region may plan a specific event. This is the Operational Level. A Billy Graham Crusade in Hartford, Connecticut is an Operational engagement. Planning to host Earth Day for the community is also Operational. Planners, leaders, speakers, and coworkers are marshalled for a specific time and place.

The Tactical Level, here, is different from the Tactical Factor e.g. Art of Conversation, used throughout the thesis-project. The Tactical Level pertains to an individual Christians encountering Unbelievers. Billy Graham Counselor Training is a Tactical training event. An example of the Tactical Level is when Christians start spiritual conversations at Earth Day with Unbelievers, alongside whom they are working. All of the evangelistic skills e.g. prayer, testimonies, Gospel Outlines, starting conversations, spotting divine appointments, etc. are part of the Tactical Level of Evangelism.

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## VITA

Stephen Michael Misarski was born in Norwich, CT on October 27, 1959. He graduated from Wesleyan University with a B.A. in Environmental Science. He went on to attend Gordon-Conwell Theological Seminary. He concentrated his studies on Missions and spent three months with the Overseas Missions Practicum in Egypt and Israel. After receiving the call to stay in the States to mobilize the local church, he also completed one unit of Clinical Pastoral Education. He graduated with an M. Div. in 1985. He awaits his anticipated graduation with a Doctor of Ministry degree in May 2018.

Although he was raised in a liberal Congregational Church (NACCC), he was found by the Lord as a teenager, praying to receive Christ at, “A Time to Run,” a film produced by Billy Graham’s World Wide Pictures. As a college student, he recommitted his life to the Lord and served as a student leader with the InterVarsity Chapter at Wesleyan. As a part of the Fort Lauderdale Evangelism Project, he shared the Gospel with student on the beach during Spring Break. After attending, Urbana ’79, he heeded the call to serve the Lord full-time wherever God would send him and decided he needed further training after college.

Although sensing a call to serve in New England, Steve’s first pastorate was Evangelical Congregational Church in McKeesport, PA. There he trained and led church leaders using the Evangelism Explosion model. He returned to New England as the Associate Pastor of Evangelism and Discipleship at Central Congregational Church, Derry NH. There he saw youth and adults trained up in evangelism through Child Evangelism Fellowship, Youth for Christ’s DC/LA Student Conference on Evangelism, and Youth with a Mission. He participated in a statewide outreach in New Hampshire, featuring John Jacobs and the Power Team.

In 1998, Steve accepted the call to a senior pastor position at New Hope Chapel, Westborough, where he served for fourteen years. He continued to make disciples through small groups and reached out through films ministry, street dramas, and servant evangelism. He also led teams on missions trips to Schefferville, Quebec (Naskapi Tribe); Broken Bow, OK (Choctaw Nation); Chihuahua, Mexico; Yerevan, Armenia, and Kumasi, Ghana.

Steve has also served as a Military Chaplain since 1992. He started out as an Army Reserve chaplain and deployed with the 101<sup>st</sup> Airborne (Air Assault) to Mosul, Iraq in 2003-2004. There he pastored three congregations, including a Black Gospel service with Billy Graham (DMin 2017). He now serves as an Air Guard chaplain with the 143<sup>rd</sup> Airlift Wing in Quonset, RI.

Steve’s present assignment is pastor of LifeLight, an English congregation of the Chinese Gospel Church of Massachusetts, Southborough, MA. He resides in Millbury MA with his wife, Janice. They have four children, Jonathan (married to Annie), Samuel, Bethany and Mariah. They are also rejoicing at the birth of their first grandchild, Rowan Wright Misarski.